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Verse 58 – Introduction:

ननु यदि व्यावृत्त-सदसद्-विकल्पजालं वस्त्वभीष्टं वाक्याद्-भवतः, तथापि तु उत्सार्यते वाक्यविषया तृष्णा । यस्माद् अन्तरेणापि वाक्यश्रवणं निरस्त-अशेषविकल्पम् आगोपाल-आविपालपण्डितं सुषुप्ते वस्तु सिद्धम् , अतो नार्थों वाक्य-श्रवणेन । नैतदेवम् । किं कारणम् ? सर्वानर्थ-बीजस्य आत्म-अनवबोधस्य सुषुप्ते संभवात् । यदि हि सुषुप्तेऽज्ञानं नाभविष्यत् अन्तरेणापि वेदान्त-वाक्य-श्रवण-मनन-निदिध्यासनानि "अहं ब्रह्मास्मि" इत्यध्य-वसायात् सर्वप्राणभृतामपि स्वरसत एव सुषुप्त-प्रतिपत्तेः सकलसंसारो-च्छित्ति-प्रसङ्गः। न च कैवल्यात् पुनरुत्थानं न्याय्यम् , अनिर्मोक्ष-प्रसङ्गात्। न च "अन्य एव सुषुप्तः, अन्य एवोत्थितः" इति शक्यं वक्तुं, "नाद्राक्षमहं सुषुप्तेऽन्यत् किञ्चिदपि" इति उत्थितस्य प्रत्यभिज्ञा-दर्शनात्। तस्मात् अवश्यं सुषुप्तेऽज्ञानम् अभ्युपगन्तव्यम् ।

ननु यदि तत्र अज्ञानम् अभविष्यत् , रागद्वेष-घटाज्ञानादिवत् प्रत्यक्षम् अभविष्यत् , यथेह लोके "घटं न जानामि" इत्यज्ञानम् अव्यविहतं प्रत्यक्षम् । अत्रोच्यते । न । अभिव्यञ्जकाभावात् । कथम् अभिव्यञ्जकाभावः इति चेत् शृणु ।

nanu yadi vyāvṛtta-sad-asad-vikalpa-jālam vastv abhiştam vākyād bhavatas tathāpi tūtsāryate vākya-vişayā tṛṣṇā—yasmād antareṇāpi vākyaśravaṇam nirastāśeṣa-vikalpam āgopālāvipālapaņģitam susupte vastu siddham ato nārtho vākyaśravanena. naitad evam. kim kāranam. sarvānarthabijasyātmānavabodhasya susupte sambhayāt, vadi hi suşupte 'jñānam nābhavişyad antarenāpi vedāntavāk ya-śravaņa-manana-nididhyāsanāny aham brahmāsmīty adhyavasāyāt sarva-prāna-bhrtām api svarasata eva suşupta-pratipatteh sakalasamsārocchitti-prasangah, na ca kaivalyāt punarutthānam nyāyyam anirmoksa-prasangāt, na cānya eva susupto 'nya evotthita iti sakyam vaktum nādrāk sam aham susupte 'nyat kimcid apīty utthitasya pratyabhijñā-daršanāt, tasmād avašvam susupte 'jñānam abhyupagantavyam. nanu yadi tatrājñānam abhavisvad rāga-dvesa-ghatājñānādi-vat pratyakşanı abhavişyad yatheha loke ghatam na jānāmīty ajñānam avyavahitam pratyakşam. atrocyate. na. abhivyañjakābhāvāt. katham abhivyañjakābhāva iti cecchṛṇu

It may be argued: "It is desired by you that knowledge of reality which is free from the distinctions of the existent and the non-existent is obtained from the Sruti text, and [when this reality is known] the desire to know what is conveyed by the sentence comes to an end. However, since even without hearing the sentence reality which is free from the entire...

....range of distinctions is attained by everyone, from cowherds and shepherds to learned men, in the state of sleep, there is nothing to be gained by the hearing of the sentence." We reply: it is no so. "Why is it no so?" Because ignorance of the Self which is the root cause of all evil exists in the state of sleep. If ignorance were not present in sleep, then even without hearing the Vedanta text, reflection on it, and meditation upon it, one should be able to have knowledge "I am Brahman"; in that case, since all living beings naturally have the experience of sleep, it would result in the destruction of bondage in its entirety [then itself]. Returning to the waking state from the condition of liberation [which one is supposed to attain in sleep] is not proper as it will make liberation impermanent. Nor can it be said, "The person who wakes up is different from the one who was asleep [and attained liberation], "for the person who wakes up has he recognition, "I did not see anything whatsoever in sleep." Hence, the existence of ignorance in sleep has to be accepted.

It may be argued: "If ignorance were present in the state of sleep, then it should have been directly known in the same way as we directly know our desire and aversion as well as our ignorance about objects such as pot [in the waking state]; here in our day-to-day experience there is direct perception of ignorance in the form, "I do not know the pot." This argument, we reply, cannot be accepted. [The presence of ignorance in the state of sleep is not known at that time] because of the absence of the manifester (viz. the internal organ then). If you ask: "How is the manifester absent [at the time]?" then listen.

a) Nanu:

• Means objection by Purva Pakshi.

Brahma Sutra:

• Adhyasa Bhashyam in Brahma Sutra 1 ½ pages cryptic, terse, encapsulating Bhashyam 2423

- In entire Vedanta Mahavakya gives one liberating wisdom.
- Atma Ekatva Vidya Pratipattaya.
- Atma Ekatva Vidya Pratipattaye, Sarva Vedanta Arabyante.
- All Upanishads are meant to raise you from Δ format to Binary format.

Vivekchoodamani:

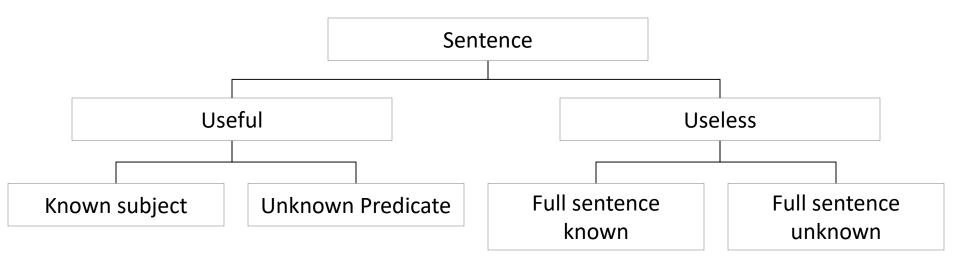
- Shastra Adhistu Nishphala.
- 25 years study futile if you don't raise level to Paramarthika Brahman.
- Otherwise, it will be time pass, intellectual hobby.
- Many study because it is intellectually stimulating.

Revision – Verse 58 Introduction:

| Brahman | Ahamkara |
|---|---|
| Paramartikam Binary Format : - Brahman Universe One nondual state of consciousness, Ekaha. Not arriving, departing Not experience, nature. | Vyavaharikam Jiva, Jagat, Ishvara 3 states of consciousness 3 Sharirams, Anatma – Atma mixture. Mithya – Satyam mixed Separate Sakshi from Anatma Birth / Death and 3 states experienced. |



Arrive at Lakshyartha Sakshi by Tarqa, reasoning, logic.



- Tvam Pada known as Sakshi through Tarqa or Anvaya Vyatireka Pramanam.
- Then Mahavakyam useful in predicating the Aikyam w.r.t. known subject and Tvam Pada Lakshartha Sakshi.

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- Therefore Sureshvaracharya talks about Tarqa in arriving at Sakshi.
- At this moment Purva Pakshi comes and points out.
- This enquiry of arriving at Sakshi is enough.
- Why Mahavakya at all?
- Confine only to Sakshi.

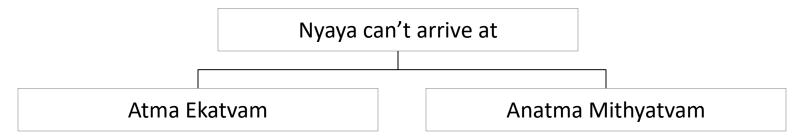
Purva Pakshi:

- Tarqa gives complete Atma Jnanam Mahavakyam not received.
- Contention of Nyaya, Veiseshika, philosopher is we can arrive at Atma without using Mahavakyam.

Verse 57:

- Arrives at Vyapakam general Samanya Sakshi Jnanam different from body, mind, sense organs.
- Vyapaka Atma Astitva Jnanam through logic is only Samanya Jnanam, incomplete, no Visesha Jnanam.
- What is Visesha Jnanam which Nyaya Veiseshika is lacking?
- Has Atma Astitva and Atma Vyapitva Jnanam, existence and all pervasiveness but does not have Atma Ekatva Jnanam and Anatma Mithyatva Jnanam.
- Atma Ekatva Jnanam.
- Sankhya talks of several all pervading Atmas and it does not have Anatma Mithyatva Jnanam.

- Atma Astitva Jnanam is not sufficient, Atma Vyapti Jnanam is not sufficient.
- Require Atma Ekatva Jnanam and Anatma Mithya Mithyatva Jnanam.
- Through reasoning can't arrive at these 2 components.
- Without this, limitations can't be removed.
- Advaitam insists on Anatma Mithyatvam, can't evade, gloss over.
- Jagan Mithyatvam not theory of Shankara.
- Uddava Gita and Nava Yogi Samvada reveal Jagan Mithyatvam through Svapna Drishtanta.
- World equated to Svapna.



• To arrive at Atma Nityatvam, and Anatma Mithyatvam Mahavakyam is compulsory.

Verse 57:

- With any amount of logic, can get only Samanya Jnanam, cannot get Visesha Jnanam of Atma.
- Can get only by transcending Vyavaharika Prapancha.
- Atma goes beyond pairs of opposites.

Katho Upanishad:

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यिस तद्वद ॥१४॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada II 14 II

Naciketas said: "That which thou seest as other than virtue and vice – as right and 'unright', as other than cause and effect, as other than the past and future – tell me that." [I - II - 14]

- Beyond Suguna, Durguna, Dharma, Adharma, good properties, evil attributes,
 Karanam and Karyam, relative existence Sat and relative non-existence Asat, beyond
 Vikalpas of Jagrat, Svapna, Sushupti, Bogta + Bogya Prapancha.
- Nirvikalpaka Atma Jnanam, we have to gather.

Purva Pakshi:

- Nirvikalpaka Atma Jnanam, we can get without Mahavakyam.
- Atma beyond pair of opposites, beyond good, bad, small, big, healthy, sick, Punyam, Papam, can get all this in Sushupti Avastha, instinctive, natural, effective knowledge.
- In Sushupti, Dvaitam Nasti, Triputi Nasti, Pramatru Pramana Prameya Vikalpa Nasti, Boktru Bogya Vikalpa Nasti, Punya Papa Vikalpa nasti, all divisions absent.
- We are abiding in our Nirvikalpaka Avastham, Svarupam, why you require Mahavakyam?
- Interesting Purva Pakshi.

a) Nanu:

• To object your conclusion.

b) Yadhi Vastu Abhishtam:

• If you are talking about a knowledge about Nirvikalpaka Avasta, truth, Atma.

c) Vyavritta Sat Asat Vikalpa Jalam:

- Which transcends division of pairs of opposites Sat Relative existence.
- Asat Relative non existence.
- Punya Papam, Bogta Boktru, Triputi Pramata Pramana Prameya Vikalpas,
 Vyavritti = Free from all Vikalpas, Nirvikalpaka Atma Vastu.
- Purva Pakshi Addressing Sureshvaracharya Abhishtam :

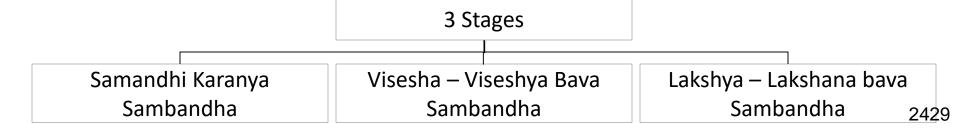
If you want to know or Atma is desired to be known by you.

d) Bavataha:

• For you, what knowledge you desire to gather from Mahavakyam.

e) Thathapi:

• Still, I will argue – you are struggling, grappling with Mahavakyam, which causes more headaches than Moksha.



- All of which you never understood or can remember.
- Mahavakyam is exercise in futility.

e) Vakya Viseshya Trishna Utsaryate:

• Your desire to establish necessity of Mahavakyam is negated by me, Swept aside by following argument.

Purva Pakshi's introduction to Argument:

- f) Yasmat:
 - Because.

g) Vakya Sravana Antarena Api:

- Without engaging in Mahavakya Vichara.
- h) Nirasta Asesha Vikalpam Vastu Siddham:
 - We are able to arrive at Atma free from all forms of division.
 - Savikalpa Atma is there in Jagrat and Svapna.
 - In Sushupti Abiding in Nirvikalpa Atma.

Chandogya Upanishad: Chapter 6

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्विपति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं स्विपतीत्याचक्षते स्वं ह्यपीतो भवति॥१॥ Uddālako hāruņiḥ śvetaketum putramuvāca svapnāntam me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā somya tadā sampanno bhavati svamapīto bhavati tasmādenam svapitītyācakṣate svam hyapīto bhavati.

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Uddalaka Aruni said to his son Svetaketu: O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self. [6-8-1]

- In Sushupti, we are one with Brahman. Prasno Upanishad + Brihadaranyaka Upanishad
 say samething.
- Jivatma / Paramatma, Jivatma / Jivatma, Jiva Jagat Bheda not there in Sushupti.
- Nirvikalpaka Atma Nishta we get we all experience in sleep.
- i) Agopala Cowherd Boy Avipala – Shepherd boy

 Refers to uneducated, illiterate
 - Pandita wise
 - Nirvikalpa Atma is experienced.
 - Extend this to Samadhi also.
 - Here prescribing Samadhi + Sushupti Anubava for Atma Jnanam, our Argument.
 - In Sushupti and Samadhi Atma Ekatva and Anatma Mithyatva Jnanam can't arise.
 - Carefully study this portion.

j) Ataha, Vakya Sravanena Na Arthaha:

- Therefore there is no benefit for Vakya Sravanam.
- Sravanam redundant, intellectual exercise, waste of time.
- No Prayojanam. Upto this is Purva Pakshi.

Sureshvaracharya:

k) Neita Devam Kim Karanam Sarvam Artham Beejasya Etadu Evam Na:

- What you say is not acceptable in that manner.
- Kim Karanam why so?
- Sushupte: In Sushupti we are in Nirvikalpa Atma, there is no Jiva Jiva, Jiva Ishvara,
 Jiva Jagat Bheda.
- No Pramatru Pramana Prameya Bheda, no Triputi.
- All 3 divisions avoided in Sushupti.
- We are in Nirvikalpa Atma Anubava.

Problem:

- Atma Anavabodhasya Sambavat.
- There self ignorance persists.
- Nirvikalpaka Atma Anubava is there in Sushupti.
- There is coexistence of Atma and Agyanam.
- What type of ignorance? Sarva Anartha Beejasya.
- That ignorance which is cause for all problems of Samsara in Jagrat.
- When I come out of Sushupti, Samadhi, Nirvikalpa goes, Savikalpa comes.
- Sushupti does not remove ignorance, if it removes, ignorance there must be moksha.

- That means there is my Svarupa of Nirvikalpa Atma, my nature, which is covered by Agyanam.
- Compared to 3 Avasthas, it can be called 4th real Avastha or the only real Avastha,
 Paramarthika Avastha and other 3 or relative, Vyavaharika Avasthas.
- I exist without the universe is the ultimate Jnanam which I don't get in Sushupti, or Jagrat or Svapna.
- I alone am, Ekatma, and the knowledge that 3 other Avasthas are Mithya, appearing, disappearing in me, Sat-Chit Ananda Atma.
- We all have Anubava of Atma + ignorance in sleep but Upanishad reveals we are merged with Brahman, and ignorance Moola Avidya is cause of Jagrat, Svapna, Sushupti.
- After Sushupti, my ignorance remains and I don't experience Moksha but Samsara.
- I should wake up as Mukta, not as Samsari.
- Yadihi: In Sushupti Avasta in which I abide as Nirvikalpaka Atma, because of Nirvikalpaka Atma Nishta Anubava in Sushupti, Agyanam Na Abivashiyatu.
- If Ignorance goes away or is absent, hypothetical situation, what would have happened?

I) Antarena Api Vakya Sravana:

- Then we can go without recourse to Mahavakya Sravanam, Mananam, Nididhyasanam.
- By asking who am I, you had arrived at root of Ahamkara, you free yourself from Agyanam, what would have happened?

m) Aham Brahma Asmi iti Adyavasayam:

- If ignorance goes, disappearance of ignorance is rise of knowledge.
- Get Dridha Jnanam, Nishchaya Jnanam.

n) Sarva Prama Brutam Api, Sva Rasata Eva:

• For all living beings, effortlessly, naturally.

o) Samsara Utchitsin Prasangaha:

- Samsara will go away.
- I go to Nirvikalpaka Atma Nishta in Sushupti, Agyanam goes, Jnanam comes, Samsara goes, such consequence would have happened.
- In Sushupti, Triputi Ateeta Anubava, Advaita Nishta Anubava.
- Once person gets Moksha in Sushupti, Samsara shouldn't come again at time of waking.
- "Moksha is final" in all systems of Philosophy.
- In other goals, there is possibility of coming back.

Gita:

ते तं भुत्तवा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति । एवं त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥ ९-२१॥

tē tam bhuktvā svargalōkam viśālam kṣīṇē puṇyē martyalōkam viśanti | ēvam trayīdharmamanuprapannā gatāgatam kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Acquisition of other goal is subject to loss in time.
- Moksha by definition is never subject to loss.

Kaivalyat:

- If Moksha attained, he should never be Samsari again, Na Nyayam, not logically possible.
- If person wakes up as Samsari after Sushupti, everyday I will experience Moksha for 8 hours.

Anirmoksha Prasangat – Adrakshyam:

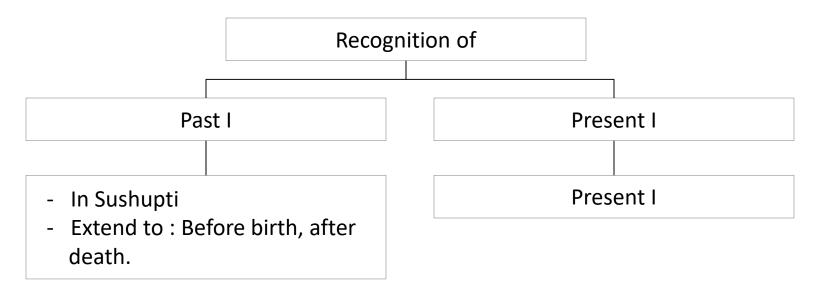
- In deep sleep state, I didn't experience anything, Na Darshanam Krutavan.
- I was there in Sushupti without the body, mind, universe, Anatma, same I has woken up.

Iti Utsitasya:

Person who wakes up.

Pratyabingya Darshanat:

Person who wakes up has got the re-cognition of what?



- Wherever there is recognition, there is equation of past I and present I.
- Recognize what I experienced before.
- Recognition of present object and past objects.

Conclusion:

Tasmat:

Therefore.

Tasmat, Apashyam sushupte Jnanam Abyupathagamyam:

- Therefore, in Sushupti Avastha even if person is in Nirvikalpaka Atma Nishta, it is Nirvikalpaka Avasta.
- Nirvikalpaka Anubava does not remove ignorance, continues in Sushupti.

- Wakes up as Samsari Purusha.
- Similarly if a person practices Ashtanga Yoga, comes to Nirvikalpa Avastha, suspends thoughts, resolves Triputi, removes world, in Turiya Avastha called Nirvikalpaka Samadhi.

Question:

- Can Nirvikalpaka Anubava entered through yoga Abhyasa remove self ignorance?
- It is Nirvikalpaka Atma Anubava, and I keep awake.
- I don't go to sleep but remain in wakeful Samadhi, Anubava condition.
- Can it educate me that Atma is Ekaha and Anatma is Mithya.
- Crucial question by Sureshvaracharya, it can give Samanya Jnanam.
- I am alone, without second, no secondlessness, no world will be experienced.
- Can't say Atma is one.
- In Yogashastra, they talk of Nirvikalpa Samadhi and Svarupa Avasthanam.
- Yoga concludes Dvaitam, there are many Atmas.
- Samadhi did not give Visesha knowledge of Atma Ekatvam and Anatma Mithyatva Atma Jnanam.
- In Samadhi, Atma will not whisper into my ears.
- In Samadhi no knowledge possible, no question of Atma Visesha Jnanam.

Revision – Verse 58 – Introduction:

- Anvaya Vyatireka useful for Tvam Pada Lakshyartha Jnanam Sakshitvam, Atma Samanya Jnanam.
- It is not enough for liberation. Go for Mahavakya Vichara which gives Atma Visesha Jnanam, Atma Ekatvam, Advaita Jnanam, Atma Ekatva, Advaita Jnanam which is liberating knowledge.
- Necessity of Mahavakya Vichara after Anvaya Vyatireka is established.

Purva Pakshi:

- We can gain knowledge of divisionless Atma, Vikalpa Rahita Atma in sleep.
- In sleep Agyanam exists together with Atma in the Nirvikalpa state.
- If one learns Yama, Niyama, and does Samadhi Abhyasa, will not gain Atma Ekatva Jnanam in Samadhi.
- In Nirvikalpaka Avastha, Triputi is resolved, no Pramata, no Pramanam.
- In Absence of Pramanam, person can't gain any knowledge.
- Sushupti is state of ignorance not knowledge.
- If it is state of Atma Jnanam, every being will become Jnani and claim Moksha after sleep, Svarasataha, Natural Atma Jnanam.
- Acharya should provide only ideal condition for sleep.

Sureshvaracharya:

• Every Nirvikalpaka Avastha Sushupti, Samadhi, Moorcha is Agyana Avastha only.

- Yoga Talks of Nirvikalpaka Samadhi Avastha, state of Awareness and wisdom.
- Thatha Drashtuhu Svarupe Avasthanam.
- At time of Samadhi, after dissolving all Vritti, person is abiding in Atma Svarupa.
- It is state, of wisdom according to Yoga Shastra.
- Ritham Tatra Pragnya.
- In that state wisdom is there not Agyanam.
- Wisdom saturated with truth, Satyam.
- State of knowledge of truth Sureshvaracharya.
- What is truth?
- Advaitam is Satyam, but Yoga declares truth is Dvaitam.
- Yogis Nirvikalpaka Samadhi is endowed with Dvaitam.
- There is Jiva Jiva Bheda, it does not give Abheda, Advaita Jnanam, gives Bheda,
 Dvaita Jnanam.
- In Samadhi can get only Samanya Atma Jnanam, not Visesha Jnanam.
- Yogi says there are many Atma.
- Truth there is only one Atma.
- Yogi does not know Anatma is Mithya.
- Andha Samadhi, state of ignorance can't give Ekatva and Mithyatva Jnanam.
- State of Awareness is only Atma, Samanya Jnanam.

- For Visesha Jnanam what should you do?
- Get up from Samadhi, listen when mind is awake.
- Use Samadhi for Sadhana Chatustaya Sampatti, Chitta Ekagrata and Chitta Shanti.
- For Visesha Atma Jnanam, do Mahavakya Sravanam.
- Neither Tarqa or Samadhi gives Visesha Jnanam.
- Mahavakyam alone gives.
- After Mahavakyam and gaining Visesha Jnanam of Ekatvam of Atma (Sajatiya, Vijatiya Svagata – Bheda Rahita Atma) and Anatma Mithyatva Jnanam, practice, meditation, Nididhyasanam.
- Don't remove Vritti, meditation is not thoughtless state.
- Meditation is state of invoking Advaita Jnana Vritti.
- When Vedantin student meditates, he is not in thoughtless state but Chid Ananda Rupaha, Shivoham.
- In that Visesha Jnanam is there.
- We accept Ritham Bara Pragnya.
- I am not in silence, not removing thoughts.
- Invoking Atma Jnana Vritti is meditation.
- Not Ajnana state but is state of knowledge different from Yogic Nirvikalpaka Samadhi.
- It involves Jnana Vritti.

Last Note:

- Vedantic meditation is associated with Jnana Vritti, Advaita Jnana Vritti, Atma
 Viseshana Jnana Vritti, I alone am, Ekatma Vritti, Jagan Mithyatva Vritti.
- Jnana Vritti in Vedantic meditation, is generated by Shastra not by individual mind in meditation.
- Jnana Vritti is already generated by Mahavakya Vichara.
- He has Jnanam not generated in meditation but in Mahavakya Sravanam.
- Therefore Mahavakyam is Pramanam.
- Now Jnana Vritti is recollected.
- Jnana Vritti is not generated by Mind in meditation.
- In Yogic meditation, no Vritti, no Jnanam.
- In Vedantic meditation, recollected Jnanam is there which was collected during Sravanam.
- Mano Buddhi Ahamkara Chittani Naham.
- Invoking this, we are free from acharya during Sravanam.
- Sravanam he relives in Vedantic meditation, Nidhidhyasanam, not thoughtless state.

| Vedantic Meditation | Samadhi or Sushupti |
|---------------------|---|
| - Jnanam is there | Jnanam not there.Ajnanam alone is there. |

Tasmat Avashyam Sushupte:

Therefore definitely in Sushupti and Yogic Samadhi.

Agyanam Abyuganthavyam:

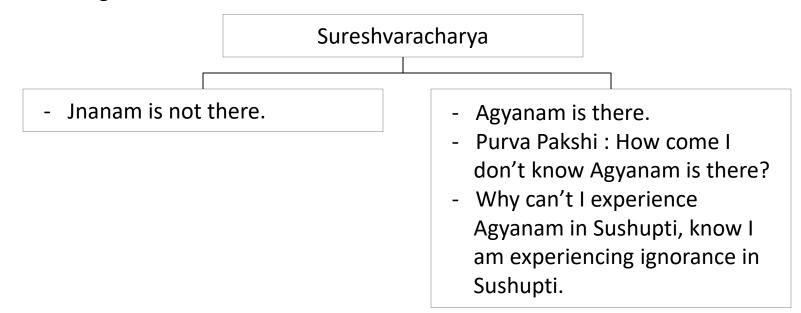
Presence of ignorance is there.

Atma Visesha Jnanam Abavati:

Advaita Agyanam is there in yogic samadhi.

Purva Pakshi:

- How come we are not able to know clearly presence of ignorance in Samadhi and Sushupti?
- To remove ignorance, come to Mahavakyam.
- Don't get confused.



- Atma is there to reveal Agyanam.
- How come I don't clearly experience and claim Agyana Anubava.
- Yogi is Dvaitin.
- How Yogi does not know that I have Advaita Jnanam?
- In Jagrat, I have ignorance of many things clearly know I don't know Chinese, directly experience and express. Ignorance is active in Jagrat.
- Ignorance is always Sakshi Prayaksham in 3 states.

Jagrat:

- I don't know Japanese.
- Sakshi experiences Japanese Agyanam in Jagrat and expresses it.

Purva Pakshi:

- In Sushupti Advaita Agyanam is there, how come I don't know and don't express.
- I don't directly experience and declare I have ignorance of self like in Jagrat, I can express I have ignorance of Japanese.

Yadi Tatra:

- In Sushupti Avasta.
- Yogina Nirvikalpaka Avastha Agyanam Abavishyate.

Purva Pakshi Connection:

In Sushupti and Samadhi, Agyanam is not there. Agyanam is passive.

- If it was there, I should know I have ignorance.
- I am with Atma Agyanam it should know.
- Raaga, Dvesha, Ghata Agyanavatu.
- In Jagrat, when I have attachment, Raaga, Dvesha or Ghata Agyanam ignorance of various objects in the world, all are Sakshi Pratyaksha, different from Indriya, Pratyaksha.

| External World | Internal World |
|--|--|
| - External world of objects including body seen by sense organs. | Internal world of knowledge ignorance, emotions Raaga Dvesha, Karma, Memory, thoughts is Sakshi Pratyaksham. |

- Ghata Agyanam is Sakshi Pratyaksham, in Jagrat Avastha.
- Why it is not clearly Sakshi Pratyaksham, Na Pratyaksham.
- Raaga Dvesha Ghata Agyanam Vatu?
- Pratyaksham Abavatu Yata Iha Loke :

Like in Jagrat Avasta Ghatam Na Janami.

- Ideally must say in sleep.
- I am Atma but don't say I don't know Atma.
- How person does not declare his ignorance of Atma.

Avyayahitam Pratyaksham:

- How come it is not directly experienced.
- Upto this is Purva Pakshi.

Sureshvaracharya:

Atra Uchyate:

• With respect to this question I will answer.

Na Abivyanjana Abavat:

• There is no medium existing for manifestation of ignorance.

Technical Idea:

- There are certain things in creation because of their existence, we experience directly and certain other things which can't be directly experienced because of subtle nature, require a manifesting medium.
- Only in presence of medium they become manifest, experiencable.

| Experiencability | Existence |
|---|--|
| - Medium required. | - No medium required. |
| Hand is medium to experience sunlight.Sunlight depends on medium for | Sunlight exists all over by itself.Sunlight depends on hand for its |
| experience. | manifestation. |
| - Hand depends on sunlight for illumination | - Sunlight illuminator, Prakashakam. |
| - Hand is manifestor, Abhivyanjakam. | 244 |

• There is mutual dependence between hand and light, both experiencable because of each other.

| Matter | Consciousness |
|---|--|
| Experienceable because of matter. Matter is Abhivyanjakam manifests consciousness. If Body, mind absent, abava, consciousness exists but it can't be experienced as I am. | Prakashakam, illumines matter, revealor. Consciousness and matter mutually dependent. |

Prasno Upanishad - Chapter 6:

- Before creation, Atma did Sankalpa.
- If I have to do Vyavahara in the world as Sakshi, Brahman etc., I require body, mind, Prana, medium.
- In its absence, can't say I am Brahman, Sakshi, Adhishtanam.
- Adhyasa medium required.

Prasno Upanishad:

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं । मनः अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४॥ Sa praanam-asrijata, praanaat-sraddhaam kham vaayur-jyotir-aapah prithiveendriyam mano-annam annaadveeryam, tapo mantraah karmalokalokeshu cha naama cha II 4 II

He created the Prana. And from the Prana Faith, akasa, Air, Fire, Water, Earth, the Senses, Mind, Food, Strength, Thought, Mantra, Karma, the World, and in the world the different names also. [VI – 4]

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Many pairs are there as Prakashakam and Abhivyanjakam.

Example I:

- Sunlight + objects.
- Abhivyanjakam = Medium.
- Revealor and medium connections exists.



Example II:

- Consciousness Mind.
- Prakashakam Abhivyanjakam.

III) Suresvharacharya introduces:

Moola Avidya – Agyanam – Mind – Connection



Vyaktam Abhivyanjakam

- Pure ignorance in Sushupti Avastha exists but it is not manifest.
- Naishkarmya Siddhi Chapter 3 introduction Moola Avidya Explained.
- To express Moola Avidya, to become experiencable, as I don't know requires, requires mind Abhivyanjakam.
- When mind is absent, Moola Avidya is Avyaktam.

- When mind is not there, Moola Avidya is Avyaktam, unmanifest.
- When mind is there, Moola Avidya is Abhivyaktam, manifest, experienceable.
- Mind is Abhivyakta Medium.
- In Jagrat, I can say, I don't know I am Brahman because of existence and manifestation Abhivyakta Moola Avidya.

| Sleep | Waking |
|---|---|
| Avyakta Moola Avidya exists, Unmanifest Moola Avidya exists. Sakshi exists. Sakshi can't convert Moola Avidya into Abhivyakta Moola Avidya. Mind is required to convert Moola Avidya. Mind being absent, Moola Avidya is there but we do not know. Yogi experiences Moola Avidya in Samadhi also. Therefore, after getting up from Samadhi, he will not say Aham Brahman Jagat Karanam, Advaitam, Ekatma Asmi. Abhivyanjaka Antahkarana Abavat. | Abhivyakta Moola Avidya, Manifest ignorance is present. Mind medium is present. Sakshi and mind together required for manifestation of primal ignorance. When you operate Mahavakyam we are attacking Abhivyanjaka Moola Avidya. |

Purva Pakshi – Uvacha:

Question:

- Katham Abhivyanjaka Abava?
- How do you say manifesting medium is not there?

| Sakshi | Moola Avidya |
|----------------------|---|
| - Revealor is there. | Is there in SushuptiRevealed is there. |

- You should say, I don't know Brahman.
- Abhava Itichet?
- If such intelligent question you ask, I will say Srunu, listen.
- Abhivyanjaka Abhivyanjya Dependence of revealor revealed exists.

3 examples discussed:

- I. Surya Prakasha and objects Vishaya, mutually dependent for experiencability.
- II. Consciousness and matter.
- III. Ignorance and mind.

Revision: Verse 58 introduction last 3 lines

- Sureshvaracharya points out.
- You can arrive at Sakshi with Anvaya Vyatireka reasoning.

- After arriving at Sakshi, then Sakshi Brahma Aikyam, liberating knowledge has to be gained through Mahavakyam only.
- Without Mahavakyam, we may arrive at Sakshi but we will never realise Sakshi is Advaitam.

Purva Pakshi: Argues

- Mahavakya not compulsory necessity.
- Without Mahavakyam, we can get Sakshi Svarupa Jnanam and through that liberation is possible.

Sushupti:

- Sakshi alone is present as Advaitam.
- All Dvaitams resolved in Sushupti.
- Triputi resolved in Sushupti.
- Nirvikalpa Advaitam Sakshi is available in Sushupti.
- By going to Sushupti or Samadhi, can get Sakshi Svarupa Jnanam or Sakshi Advaita Jnanam.
- For those people, Mahavakyam is not required.
- When Dvaitam and Triputi is resolved, there is Advaita Nirvikalpaka Sakshi but Sakshi Svarupa Jnanam will not take place because there is Ajnanam there and there is no Pramanam to remove the Agyanam.
- Since Agyanam removing Pramanams are absent in Sushupti and Samadhi, ignorance continues in both of them.

- Ignorance exists in 3 states of consciousness, Vishwa, Teijasa, Pragya are ignorant of Sakshi 32 years of study required for each Avidyo to go, Indra, taught in Prajapati Vidya

 Chandogya Upanishad – Chapter 8.
- Wont say Agyanam comes in Sushupti.
- Need not come, we are rich with Agyanam of Sakshi.
- Agyana Nivartaka Pramana Abava Tatra.

Purva Pakshi:

- How Agyanam continues to exist?
- If it were there, it should have been experienced by Sakshi.
- This is microsurgery of Sushupti Avastha.

- Dvaitam Absent - Triputi absent - How Atma Agyanam is present? - Sakshi alone exists. - Triputi Sakshi present - It is of nature of Chaitanyam. - Should experience Agyanam and know Aham Sakshi Agyanam Jnanami. - Experience of — "I don't know Sakshi" should be there.

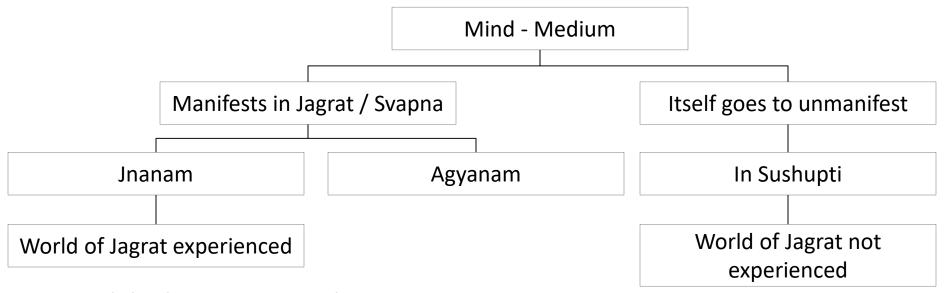
- You talk of presence of ignorance in Sushupti only after waking up.
- You are proving ignorance by inference in Jagrat but not based on Anubava of ignorance in Sushupti.
- Why inference is not directly experienced when illuminator Sakshi is present.
- During Jagrat, I don't infer ignorance of Japanese, but I know I don't know.
- In Sushupti why can't I know, I don't know the world or Sakshi (Avidya or Moola Avidya).
- There exists Sakshi Agyanam called Moola Avidya but is not known like Aham Ghataha Na Janami in Jagrat.
- Why don't I say:

Aham Sakshinam na Janami?

Since I don't experience, I conclude ignorance must not be there.

Sureshvaracharya Answers:

- "Na Abhivyanjaka Abava".
- Even though ignorance is there in Sushupti but it is not manifestly available, directly clearly evidently available in Sushupti because there is no mind medium to manifest ignorance.
- This is new information given by Sureshvaracharya.
- Ignorance like knowledge requires medium of mind to manifest.



- Sakshi alone is not enough.
- Sakshi + mind medium required to manifest ignorance.

Does not require medium of mind to exist but requires Sakshi.

Requires Medium to manifest

- Abstract, challenging topic to communicate.
- Ignorance does not require any other medium other than Sakshi for its existence.
- For ignorance to be manifest and directly experience, requires mind medium.
- In Jagrat, mind is available clearly experienced.
- Atma and Anatma Agyanam manifests.

- Manifesting mind medium is called Abhivyanjakam.
- Moola Avidya, ignorance exists in its pure form in Sushupti but it is not manifest or experienced.
- Sunlight in its pure form can't be manifest or experienced without objects.
- In the middle of the hall if sunlight has to be experienced, need some object to experience.
- Experience sunlight in my body, mike, laptop but in between sunlight exists but not manifest because medium is not there.
- Sunlight requires medium, consciousness requires medium for its manifestation, ignorance requires a mind medium for manifestation.

Verse 58:

बाह्यां वृत्तिमनुत्पाद्य व्यक्तिः स्यान्नाहमो यथा। नर्तेऽन्तःकरणं तद्वद् ध्वान्तस्य व्यक्तिराञ्जसी॥ ५८॥

bāhyām vṛttim anutpādya vyaktiḥ syān nāhamo yathā narte 'ntaḥkaraṇam tad-vad dhvāntasya vyaktir āñjasī

Just as the "I" does not manifest itself without originating the modes of the external objects, even so there is no direct manifestation of ignorance in the absence of the internal organ. [Chapter 3 – Verse 58]

a) Dvantham:

- Ignorance, Moola Avidya, darkness, Tamas.
- Ahamkara is existent in 3 periods of time.

- Ahamkara not destroyed in Sushupti.
- It comes out again in Jagrat Avastha.
- Why I don't claim Ahamkara while comfortably sleeping, forgetting my individuality, worry's.
- I don't clearly experience Ahamkara.

Answer:

- Ahamkara is I notion, I thought, requires a mind medium for its manifestation.
- In Sushupti, mind medium is dormant, inactive, nonfunctioning, not absent, resolved.
- Since mind medium is not active, Ahamkara not active.
- Only when in Jagrat, the external objective Idam thoughts arise then alone Ahamkara gets modified.
- External world has to get activated and Idam Vrittis have to arise, only then, Aham
 Vritti will become evident.
- In absence of idam Vrittis, Aham Vritti can't become evident.

b) Bahyam Vrittim Anupadye:

• Without rise of Bahya Idam Vritti, world Vritti, man, women, car, pot, house Vrittis.

c) Aham Aha Vyaktihi Na Syat:

- Ahamkara or Aham Vritti can't express, manifest itself.
- Vyakti = Manifest.

d) Antahkaranam Anrtya:

Without mind.

e) Vyaktasya Vyajasi Syat:

- Manifestation of ignorance will be there directly.
- Direct manifestation of ignorance will not be there in Sushupti, in absence of mind.
- Therefore we are forced to infer ignorance.
- In Sushupti Ahamkara is in unmanifest form.
- In Jagrat, when Idam Vritti rises, Aham also rises.

f) Na Rithe Antahkaranam:

 Just as Ahamkara does not rise without Antahkaranam, ignorance does not rise without mind.

g) Na Pratyaksha Siddham:

- For Pratyaksha Siddham, Siddhi of ignorance, mind is required.
- In the absence of mind, ignorance will not be Pratyaksha Siddham but it is Anumanena Siddham.
- In Sushupti ignorance must have been there.

h) Dvandasya Vyaktihi Anjasi Na Bavati:

Does not directly take place.

Conclusion:

- In Sushupti and Samadhi, Agyanam will be there unmanifestly.
- To remove Agyanam need Mahavakyam.

Verse 59: Introduction

कश्चित् अतिकान्तं प्रतिस्मृत्य "दृश्यत्वाद्-अहमप्येवं लिङ्गं स्यात् द्रष्टुः आत्मनः" इति निर्युक्तिकम् अभिहितम् इत्याह । किं कारणम् ? अहंतज्ज्ञात्रोः विवेकाप्रसिद्धेः । यथेह घटदेवदत्तयोः ग्राह्य-ग्राहकत्वेन स्फुटतरो विभागः प्रसिद्धो लोके, न तथेह अहङ्कार-तज्ज्ञात्रोः विभागोऽस्तीति । तस्मात्, असाधु-एतद्-अभिहितमिति । अत्रोच्यते ।

kaścid atikrāntam pratismṛtya "dṛśyatvād aham apy evam lingam syād draṣṭur ātmanaḥ" iti niryuktikam abhihitam ity āha. kim kāraṇam. ahaṃ-taj-jñātror vivekāprasiddheḥ. yatheha ghaṭa-devadattayor grāhya-grāhakatvena sphuṭataro vibhāgaḥ prasiddho loke na tathehāhaṃkāra-taj-jñātror vibhāgo 'stiti tasmād asādhv etad abhihitam iti. atrocyate

Someone remembering what was stated earlier, viz. "Even so the "I", since it is seen, serves as the reason for inferring the existence of the Seer-Self" (II.56) says that it is untenable. Why? Because the distinction between the "I" and its knower, he says, cannot be established. Just as in our day-to-day experience the distinction between a pot and Devadatta is very clearly established as that between the known object and its knower, even so there is no such distinction between the "I" and its knower, and so what was stated earlier is not correct. We reply as follows. [Introduction - Chapter 3 – Verse 59]

Another abstract topic.

Purva Pakshi:

• Your Anvaya Vyatireka argument has certain defects.

Drk Drishya Viveka:

Arrive at Sakshi as subject and then equate it to Brahman through Mahavakyam.

| Object - Grahyam | Subject - Grahakam |
|--|--|
| WorldSense OrgansMind / Ahamkara | Sense OrgansMindSakshi – I - Drk |

- If mind is object, Drishyam, it pre-supposes Drk.
- Sakshi never becomes Drishyam, always Drk.
- With mind as Drishyam, you inferred and arrived at Sakshi as Drk.

Purva Pakshi – quoting verse 56:

घटादयो यथा लिङ्गं स्युः परंपरयाऽहमः। दृश्यत्वादहमप्येवं लिङ्गं स्याद्-द्रष्टुरात्मनः॥ ५६॥

ghaṭādayo yathā liṅgaṃ syuḥ paraṃparayā 'hamaḥ dṛśyatvād aham apy evaṃ liṅgaṃ syād draṣṭur ātmanaḥ

Just as objects such as pot successively serve as the reason for inferring the existence of the "I", even so the "I", since it is seen, serves as the reason for inferring the existence of the Seer-Self. [Chapter 3 – Verse 56]

Drishyatvat Aham Iti:

- Mind in form of Ahamkara.
- Aham = Drishyam = Object of experience.

- When mind is there, I use Aham, when not there, don't use Aham.
- Ahamkara, Aham, mind is object of experience.
- If mind object, there must be Sakshi different from Drishyam, Sakshyam.

a) Lingam Atman Drishtuhu:

• Ahamkara, Lingam, Indicator of I – Sakshi.

b) Kashchit Pratismritya:

Purva Pakshi remembering, recollecting.

c) Atikrantam Pratismritya:

• Crossed over, remembered.

d) Niryuktikam Abhinitam Pratyuktam Aha:

Purva Pakshi – That statement in verse 56 is illogical.

e) Yukti Rahitam:

• Unreasonable.

f) Kim Karanam:

Why old issues taken again?

Purva Pakshi:

g) Aham Jnantro Viveka Aprasiddaho:

- We never experience Sakshi and mind as 2 distinct entities.
- Not clearly experienced as 2 distinct entities.

| Mind | Sakshi I |
|-----------------|----------|
| Observed Object | Observer |

- You make division but is not clear to me or understood by me.
- Pot and Sakshi understood.
- Can't extend to mind / Ahamkara and Sakshi.
- Unnecessarily created by you.

| Aham | Tat Jnantroho |
|-----------------|---------------------------------|
| Ahamkara / Mind | Sakshi, Observer, Consciousness |

h) Viveka Aprasiddhe:

- Distinction not clear.
- Sakshi is never separated from mind even in meditation.
- Ahamkara Sakshi

Separation not distinct

Antahkarana - Chaitanyo

i) Niryuktitam Abhitam:

Your statement is illogical.

j) Yathaiha Ghata Devadattayo:

| Like Pot | Devadatta |
|---|------------------------------------|
| GrahyamObservedDrishyam | - Grahyakam - Observer - Drk |

Literature value increases by using different words to explain same topic.

k) Vibhagaha Na Sphutatara:

Distinction clear in case of pot and observer.

I) Prasiddha Loke:

In the world.

m) Tatha:

In the same way, between Ahamkara and Sakshi, mind and consciousness.

n) Iha Vibhagaha Na Sphutataram Asti:

- In this world, distinctions not clear.
- Can't claim I am different than mind.
- Neighbourising mind / Ahamkara intellectually, cognitively.

| Mind | |
|-----------------------|------------------------|
| - Object | - I |
| - Depressed | - Am consciousness |
| - Not seen distinctly | - I say I am depressed |

• These are Purva Pakshi's explanation.

o) Asadhu Apihitam:

Sakshi is Drk, mind is Drishyam not distinct, clear.

p) Sureshvaracharya – Atra Uchyate:

I will answer.

Verse 59:

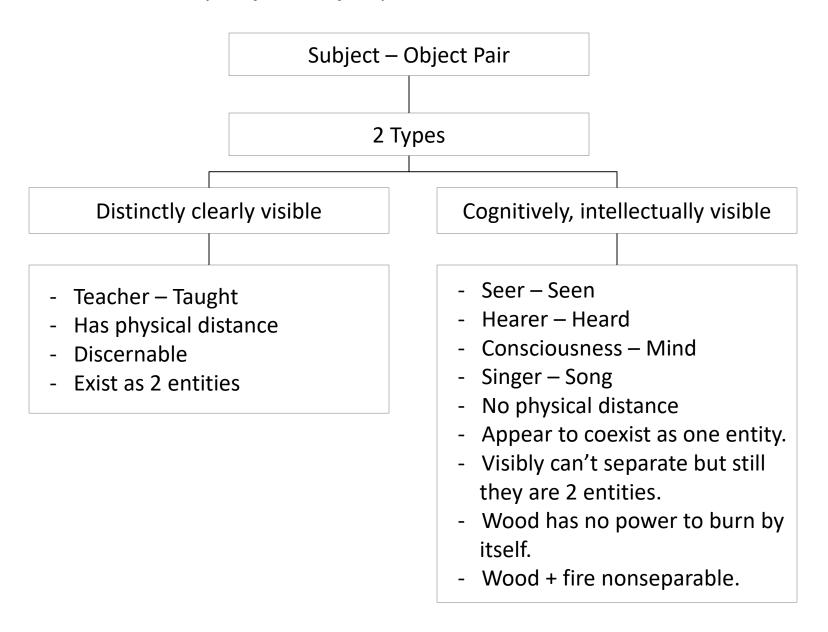
दाह्यदाहकतेकत्र यथा स्याद्-विह्नदारुणोः। ज्ञेयज्ञातृकतेवं स्यात् अहंज्ञात्रोः परस्परम्॥ ५९॥

dāhya-dāhakataikatra yathā syād vahni-dāruņoḥ jñeya-jñātṛkataivaṃ syād ahaṃ-jñātroḥ parasparam

Just as in the case of fire and wood, the burnt object and the burning agent exist together in the same place [in an indistinguishable form], even so, in the case of the "I" and its knower, what is known and its knower exist together in the same place being mutually indistinguishable. [Chapter 3 – Verse 59]

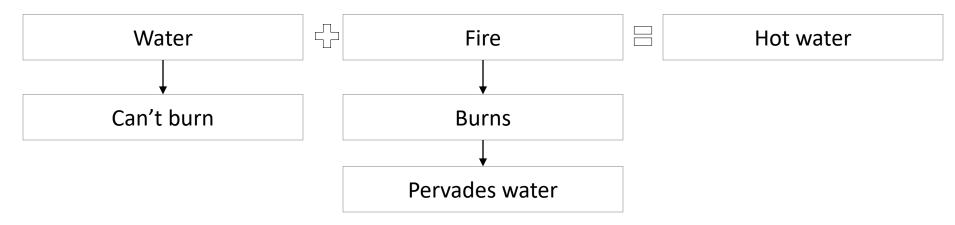
- Subtle, abstract answer.
- Any action has subject object pair.

In creation, many subject – object pairs exist.



- Fire not part, product, property of wood.
- Independent principle, in + thru wood.
- All pervading.
- Exists after wood is burnt.
- Invisible after wood is gone.
- Pair can't be physically separated but can be discerned intellectually.

II)



Fire first burns water and then water burns our hand.

III)

| Sakshi | Mind |
|---|--|
| All pervading, limitless principle.Not limited by time, space objects. | LimitedLimited in time, space, objects. |

Vanni Darinovo Madhye :

Between fire and wood.

b) Dahya – Dahyakata:

Relationship of burner and burnt is there.

c) Ekatra Stale:

- Coexisting in same locus, same place where burner is there, burnt is also there.
- Burnt firewood in same place as fire.
- Understood 2 principles.

d) Tatha:

In the same manner.

e) Aham Tat Jnatro:

- Relationship of observer Observed.
- Consciousness is observing, not doing a job.
- Fire does not do job of burning.
- Fire just is, firewood gets burnt.
- Similarly, in presence of consciousness, mind gets observed.
- From standpoint of mind consciousness called observer.

f) Jneya – Jnatrukata:

| Jneya | Jnatrukata |
|----------|-----------------------|
| Observer | Observed relationship |

g) Parasparam:

Mutually.

h) Evam Syat:

In this manner.

i) Aham Tat Jnatroho:

- Aham Cha Tat Jnanata Cha.
- Aham = Ahamkara, mind.
- Tat Jnanata Its knower, consciousness Sakshi.
- You can't physically separate, intellectually understand.

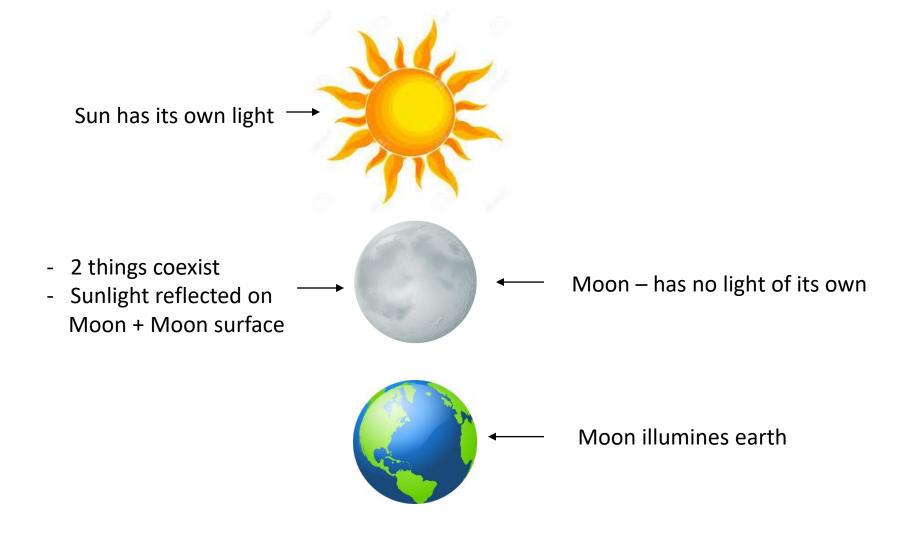
Revision Verse 59:

- Sureshvaracharya clarifying doubt of Purva Pakshi.
- W.r.t. Drk Drishya Viveka doubt.

Differences between observer and observed Clear **Not Clear** w.r.t. body, mind, Ahamkara. w.r.t. pot, mountain, car. Mind – observed Physical distance exists. Sakshi – Observer. - Eater on Chain – Eaten food on No physical distance. table. Very few rare cases. Fire – burner Wood – Fuel, burnt. - Not physically separate, Both coexist in one locus. intellectually, cognitively Experienced as single entity. separated. Sakshi, mind in one locus. - Very important topic, has many corollaries.

Example:

Pournami night, moonlight illumines earth.



 What is relationship between sunlight and Moon? Both experienced as a pair – mixture.

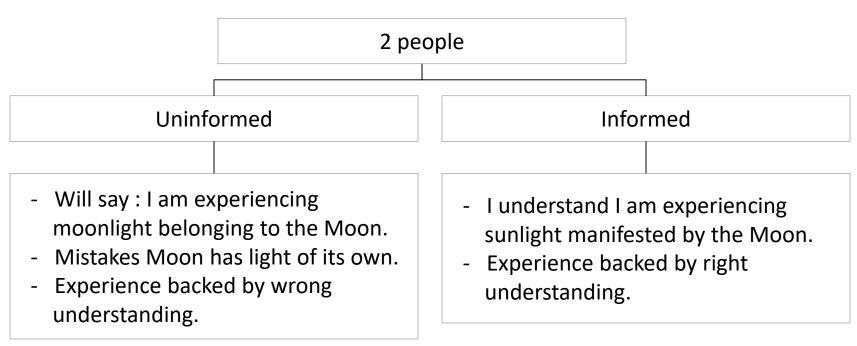
| Sun Light (Like Sakshi) | Moon (Like Mind) |
|--|--|
| Spread over Moon. Illuminator principle Avabasyaka Self effulgent. Can't experience pure sunlight in the place of Moon without Moon. Sunlight exists but will not be revealed if moon is absent. Important lesson: Self effulgent sunlight requires a moon medium for its revealation. Sunlight revealed because of Moon. As illuminator, sunlight is Avabasyakam, Moon is Avabasyakam. Sunlight as Prakashakam helps moon to be illumined. Sunlight will be Anabhivyaktam unmanifest, Avyaktam without moon. Unmanifested sunlight can't be experienced by me. | Has no light of its own. Illumined principle. Avabasyam Not self effulgent If there is no sunlight, moon will not be experienced. Moon revealed because of sunlight. Moon helps manifestation of self – effulgent sunlight. Moon is Abhivyanjakam, manifestator, sunlight is Abhivyangiyam, manifested. |

- Both sunlight and moon are required for experience.
- They are mutually dependent.

| Sunlight | Moon |
|---|--|
| IlluminatorPrakashakam | ManifestorAbhivyanjakam |

Example:

• Employer employee relationship.

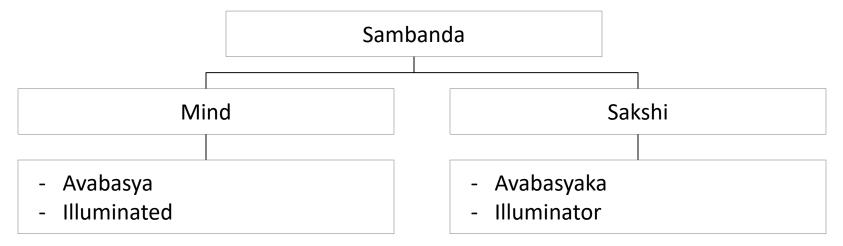


- Experience of light is the same for both.
- Moon dependent on sun for the light.
- Sun dependent on moon for manifestation, knowability.

- Mind is like Moon, affected by Amavasya and Pournami.
- Sakshi and mind both depend on each other for their revelation.
- If anyone is removed and separated, both will not be revealed because both depend on each other for revealation, not for existence.
- Sakshi and mind both revealed only when both are together.
- Dependence is of 2 types.

i) w.r.t. Mind:

Mind dependent on Sakshi for its illumination because mind is Jadam.



ii) w.r.t. Sakshi:

- Sakshi dependent on mind for its revelation even though Sakshi is self-effulgent.
- Self effulgent Sakshi depends on mind for its manifestation.
- When mind is removed, self effulgent Sakshi in absence of mind will become unmanifest Sakshi.

- Sakshi can never be experienced if mind is removed.
- Removing mind to know Sakshi is a Big misconception.
- What is the misconception?
- Atma is consciousness principle.
- Consciousness is experienced all the time.

Dakshinamurthi Stotram:

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः । स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvam paśyati kāryakāraṇatayā svasvāmisambandhataḥ śiṣyacāryatayā tathaiva pitr putrādyātmanā bhedataḥ | svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

• Don't sit in meditation to experience Sakshi.

Keno Upanishad:

प्रतिबोधविदितं मतम् अमृतत्वं हि विन्दते। आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम्॥४॥

Pratibodha-viditam matam amrtatvam hi vindate.
Ātmanā vindate vīryam vidyayā vindate mṛtam.

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- Student not satisfied.
- What I experience in Jagrat, Svapna, is only Chidabasa but want to experience pure Chit, Separated from Chidabhasa.
- Pure Sakshi Anubhava is goal of life, unadulterated with Chidabasa.
- In Jagrat and Svapna only Chidabasa is there.
- Therefore go into meditation for experiencing Chit, pure Sakshi.
- To remove Chidabasa, should abolish mind.

Amritabindu Upanishad:

मन एव मनुष्याणां कारणं बन्धमोक्षयोः। बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम्॥ २॥ mana eva manuṣyāṇāṁ kāraṇaṁ bandhamokṣayoḥ, bandhāya viṣayāsaktaṁ muktaṁ nirviṣayaṁ smṛtam. (2)

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

- Mano Nasha Kartavyaha for experiencing Sakshi.
- Wants to abide in Nirvikalpa Samadhi to experience pure Chit.
- Sakshi can never be experienced.

- Pure Sakshi can never be revealed if mind Abhivyanjakam, manifestor is abolished.
- Pure self effulgent Sakshi will exist but it will never be revealed without mind medium.
- Pure self effulgent Sakshi requires mind not for illumination but for manifestation.
- If in meditation, for arguments sake if you remove Chidabasa and mind, what will be body's condition, it will be dead.
- Sate of death not state of Sakshi, Anubava.
- Dead body can't have pure Sakshi Anubava.
- Pure Sakshi recognized not by abolishing mind but discerned in presence of mind.
- When mind is there without going to meditation, without removing thoughts I should use the mind Abhivyanjakam and claim I am Sakshi.
- I am not Chidabasa, mind but Chit manifested by the mind.
- I am not consciousness belonging to the mind.
- If I belong to the mind, I am called Chidabasa.
- If I understand, I am Chit, consciousness manifested by the mind but do not belong to the mind, then I am Sakshi.
- I am experiencing Sakshi, don't use word Chidabasa.
- Wise look at moon and do not call it moonlight but call it sunlight.
- Similarly, I experience consciousness but don't call it Chidabasa but say I am actually experiencing Sakshi using mind as Abhivyanjakam, medium, manifestor.

- Not experiencing consciousness of the mind but consciousness manifested by the mind.
- This is shifting attention from Chidabasa to Chit, not by abolishing the mind but changing attitude towards the mind.
- When I look at mind as source of consciousness, then I am experiencing Chidabasa.
- When I look upon mind as manifestor of consciousness, then I am knowing Chit.
- Moonlight and sunlight are 2 experiences but one light experience.

| Ignorant | Wise |
|---|--|
| Calls it moonlight experience.Calls it Chidabasa mind. | Calls it sunlight experienceUnderstands it as Chit. |

- Thus I am Sakshi even when using mind, thoughts.
- To say I am Sakshi, I am using thought but that thought is Abhivyanjakam, manifests that I am Sakshi.
- I, Sakshi am not destroyed when mind goes away but I become Avyaktam when mind goes away in Sushupti.
- I Sakshi am Vyaktaha when mind is awake, operational.
- This comfort born out of understanding is called Sakshi Darshanam.
- I am using mind for Abhivyakti, manifestation.

- I am not limited by dimention of the mind.
- Sunlight is not located in the Moon, but sunlight is manifest by the Moon.
- Sunlight is not located but moon is located in all pervading sunlight.
- Similarly mind is located in all pervading consciousness, Sakshi.
- Even though I am all pervading and mind is located in me, I am using mind as Abhivyanjaka to claim I am Sakshi.
- To be Sakshi, don't need mind, to claim Sakshi, I need the mind.
- All these corollaries involved in this Sloka.
- For Sakshi Anubava don't go to Nirvikalpa Samadhi and abolish the mind.
- Will never get Sakshi Anubhava, you will be like dead body, not because Sakshi is absent but because there is no manifesting revealing medium.
- In Nirvikalpa Samadhi, not experiencing Sakshi, logically impossible.
- Sakshi is claimed in the presence of mind with mind.
- That Sakshi I am, Aham Brahma Asmi.
- To know this I need Mahavakya Vichara.
- This is development of Sureshvaracharya.

Verse 60 – Introduction:

एवं तावद् अविद्योत्थस्य अन्तःकरणस्य बाह्यविषय-निमित्तरूप-अवच्छेदाय अहंवृत्तिः व्याप्रियते । तया अवच्छिन्नं सत् कूटस्थ-प्रत्यगात्म-उपादान-अवबोधरूपस्य अव्यवधानतया विषयभावं प्रतिपद्यत इति । तत्र तयोः ज्ञात्रहंता-रूपयोः अवभासक-अवभास्यत्व-सम्बन्ध-व्यतिरेकेण नान्यत् सम्बन्धान्तरम् उपपद्यते । अहंतारूपं तु आत्मसात्कृत्वा अहंकञ्चकं परिधाय उपकार्यत्व-उपकारकत्व-क्षमः सन् , बाह्यविषयेण उपकारिणा अपकारिणा वा आत्म-आत्मीयं संबन्धं प्रतिपद्यते । तद्मिधीयते ।

evam tāvad avidyotthasyāntaḥkaraṇasya bāhyaviṣaya-nimitta-rūpāvacchedāyāhaṃ-vṛttir vyāpriyate.
tayāvacchinnaṃ sat kūṭasthapratyagātmopādānāvabodha-rūpasyāvyavadhānatayā
viṣaya-bhāvaṃ pratipadyata iti. tatra tayor jñātrahaṃtā-rūpayor avabhāsakāvabhāsyatva-saṃbandhavyatirekeṇa nānyat saṃbandhāntaram upapadyate.
ahaṃtā-rūpaṃ tv ātmasātkṛtvā 'haṃ-kañcukaṃ
paridhāyopakāryatvopakārakatva-kṣamaḥ san
bāhya-viṣayeṇopakāriṇāpakāriṇā vātmātmīyaṃ
saṃbandhaṃ pratipadvate. tad abhidhīyate

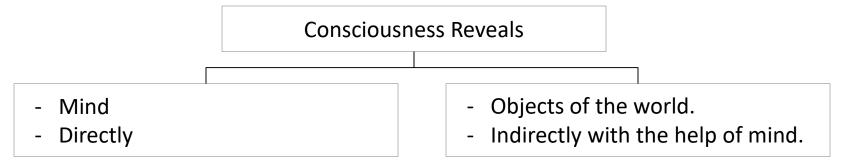
Thus, the internal organ, which is a product of avidya, undergoes modification due to its relation with external objects, and there arises the "I" -notion in it for delimiting its modification [as such-and such]. the internal organ, being delimited by the "I"-notion, becomes an object directly to the reflected consciousness (i.e. cidabhasa) of which the immutable inward Self is the cause. Now, no relation except the relation of the revealer and the revealed is tenable between the "I" and its knower. Appropriating the internal organ as its own and putting on the mask of the "I", the Self becomes fit enough for the helped-helper relation, and comes to be related with the external object, helpful or harmful as the case may be, claiming it its own. this is stated now. [Introduction – Chapter 3 – Verse 60]

Another topic.

Topic:

• Sakshi illumines mind, mind illumines the world of objects.

- Without mind, Sakshi is there in unmanifest form, unrevealed form, unexperienced form, even though it is self-effulgent.
- With mind, Sakshi manifested, revealed, experienced as Sakshi.
- Sakshi illumines mind and lends consciousness to mind.
- All objects revealed by Consciousness alone.



- Mind and objects have common features Drishyatvat, Bautikatvat, Savikaratvat, Sagunatvat, Agama Pahitvat.
- Drishyatvam is Avabasityam, revealed by consciousness.

Katho Upanishad:

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५॥

Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15॥

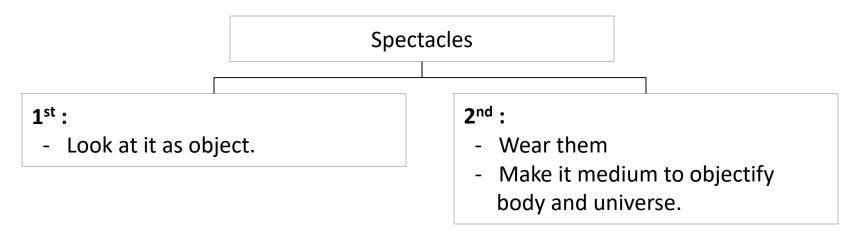
The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him; by His light, all these shine. [II - II - 15]

- Sakshi can never illumine objects of the world directly.
- Sakshi can only illumine mind directly.

- Sakshi illumines mind arriving in Jagrat Avastha.
- In Sushupti, Sakshi not illumining mind and world.
- In Jagrat, Sakshi illumines mind, Ahamkara, Aham.
- After illumining mind, both help each other.
- Avabasya Avabasyaka
- Abhivanjya Abhivyanjaka

Sambandha

- Sakshi and Ahamkara, both get revealed helping each other.
- World then comes into existence.
- In Sushupti Aham did not exist.
- Sakshi uses Ahamkara as a medium.
- 1st Sakshi makes mind as object.
- 2nd Object mind used as instrument to experience the universe.



Sakshi

1st:

- Objectifies mind.
- All objects directly revealed, become Ahamkara.
- Joining mind, Aham is born.
- Direct illumination.

2nd:

- Uses mind as Medium.
- Mind + Sakshi together become Aham.
- This Aham reveals various objects.
- Objects are indirectly revealed.
- All objects indirectly revealed become Mamakara.
- Joining world, Mama is born, world is illumined.
- Once Aham and Mama born, Samsara Drama starts.

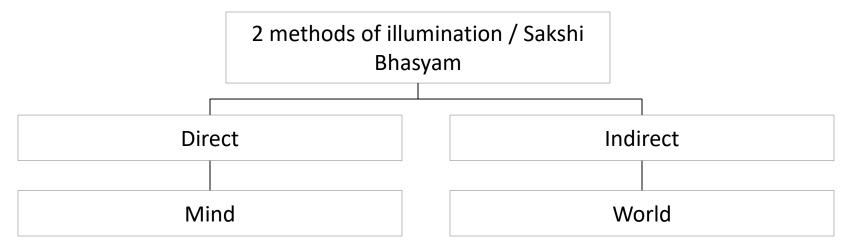
Revision: Verse 60 – Introduction

Main Topic:

- After separation of Sakshi from all Anatmas one has to come to Mahavakyam, then alone, Aham Brahma Asmi Jnanam and claiming possible.
- Aham Sakshi Asmi Jnanam can't liberate as I accept Sakshyam, Anatma different from Sakshi, hence duality, Drk and Drishyam.
- Sakshi Jnanam does not reveal Dvaita Mithyatvam.
- Dvaita Mithyatvam is a necessary condition for liberation.

- Aham Brahma Asmi, as a corollary, should include Dvaita Mithyatvam.
- Shankara summarises Vedanta into 3 components :
 - a) Brahma Satyam.
 - b) Jagan Mithya.
 - c) Jivo Braheiva Na Paraha.
- 3 components equally necessary for liberation.
- Brahma Satyam Jnanam culmination takes place only in Mahavakya Vichara.
- Main thesis is Sakshi Sakshya Viveka.
- This is intermediary state not final state of Vedantic understanding.
- While Sakshi Sakshya Viveka is done, external world has physical distance.
- When we see mind as Anatma, separating Sakshi and mind is difficult because physically can't separate.
- Verse 60, 61, 62 are divertions to reveal some useful points.
- Not directly connected with our topic, Sakshi Sakshya Viveka through Anvaya
 Vyatireka and then through Mahavakya, Sakshi Brahma Aikyam.
- Subtle technical point.
- 5 distinct points.
- Entire world = Anatma, illumined by consciousness, Atma, Sakshi, Chit.
- Chit pervades Anatma.

Mind = Anatma illumined by consciousness.



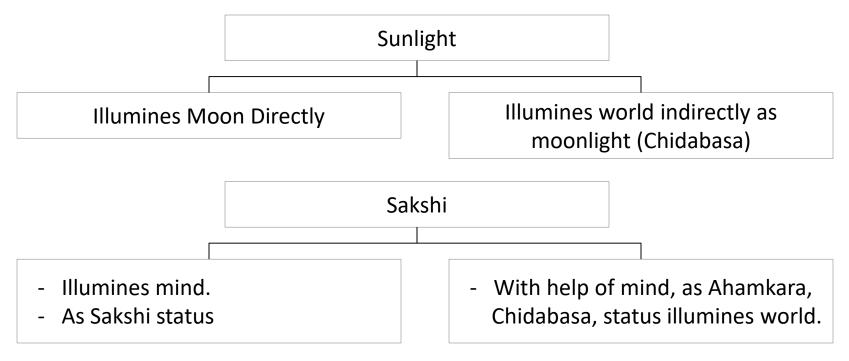
- Some similarities between mind and world :
 - Both Anatma.
 - Both have Drishyatvam, Bhautikatvam, Sagunatvam, Savikaratvam, Agama Pahitvam.
- In spite of common features, there are differences in illumination.

5 Corollaries: Very important discussion of Naishkarmya Siddhi text

1st Point : Sakshi illumines mind directly

- Thereafter Sakshi joins mind as Chidabasa and illumines world through the mind.
- Sakshi alone reveals both mind and world (Like sunlight alone reveals moon and earth).
- Sakshi joins mind under name of Chidabasa to reveal world.

- Sureshvaracharya does not treat Chidabasa as separate entity. It is name of Sakshi itself when Sakshi joins mind.
- There are not 2 consciousness, Chit and Chidabhasa.
- Sakshi joining mind gets name of Chidabasa and gets status of Ahamkara.
- Sakshi as Chidabasa or Ahamkara or Aham illumines the world.
- There are no 2 lights, sunlight and moonlight. It is a misconception.



- No separate Sakshi and Chidabasa and try to physically separate them.
- Sakshi is Chidabhasa, Chidabhasa is Sakshi.
- Sakshi associated with mind gets name Chidabhasa Ahamkara.

2nd Point:



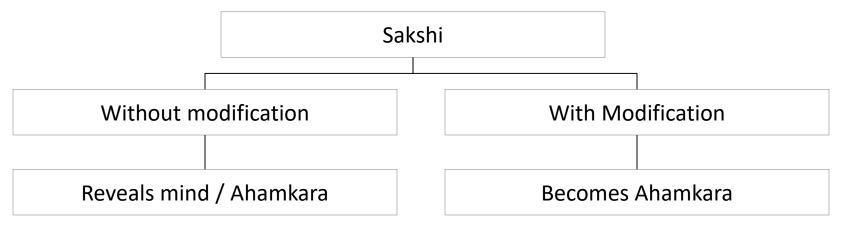
- Sakshi directly illumines mind in the medium of Agyanam or Karana Shariram.
- Sureshvaracharya introduces Agyanam to show all dualities are Mithya.
- Unless he brings Agyanam, we will think Sakshi and mind have same order of reality.
- Remember:
 - Mind, Lower Order.
 - Sakshi, Higher Order.
- When mind is abolished, Sakshi does not have Sakshi status.
- Therefore mind is Mithya, Sakshi status also Mithya.
- Consciousness not Mithya.
- Status is Mithya to remind us in Agyanam medium, Sakshi enjoys Sakshi status.
- Directly reveals mind.
- World is Mithya product of Agyanam.
- Consciousness in Maya, Moola Avidya, Agyana Medium gets Sakshi status and it reveals external world in the medium of mind.

- To experience external world I require active awake mind medium.
- Sakshi in Agyanam medium as Sakshi reveals mind directly.
- Sakshi joining mind as Chidabasa takes status of Ahamkara to experience world.
- Ahamkara status belongs to Sakshi itself and as Chidabasa, reveals the world.
- When mind medium is gone, world can't be there.
- Sakshi reveals mid in Agyanam medium.
- Sakshi reveals world in mind medium, through the mind medium.

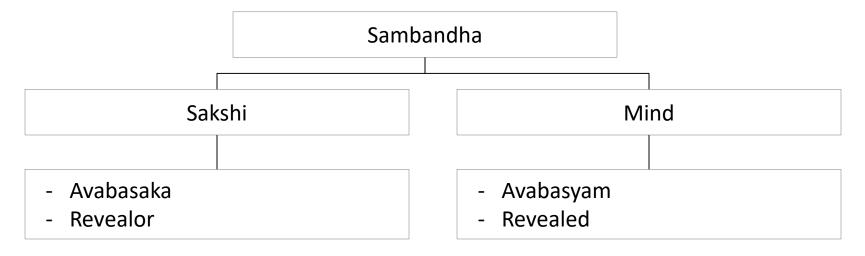
3rd Point:

- In Agyanam medium, when Sakshi as Sakshi reveals mind directly, Sakshi does not require modifications to reveal the mind.
- By the mere presence, it reveals the mind.
- Mind is revealed directly, Nirvikarasya.
- Without undergoing modification, in Agyanam medium, mind revealed.
- Sakshi joining mind as Chidabhasa, taking status of Ahamkara, reveals world by undergoing thought modification.
- Without thought modification external world of Shabda, Sparsha, Rupa, Rasa, Gandha, can't be revealed.
- If mind is in Nirvikalpa Samadhi in class, if mind is in thoughtless state, can't listen to Guru.

- Mind should be alert not in Samadhi.
- Can close eyes for concentration.



4) Sakshi as Sakshi in Agyana medium, Moola Avidya medium reveals mind.



- Because of process, they don't influence nature of each other positively or negatively.
- When Sakshi reveals mind, minds nature not improved or decreased, it doesn't become better because of revealation.

- Sakshi reveals both agitated and calm mind, no good or bad favour done by Sakshi.
- Mind when related to Sakshi does not do anything to Sakshis nature.
- Neither Upakara (Positive) benefit or Apakara (Negative) influence.
- Mind remains Samsari, does not affect Asamsari Sakshi.
- All these Analysis help in assimilation of Jnanam for liberation, now it may look meaningless.
- Aham Satyam, Jagan Mithya, Aham Nitya Mukta Brahmeiva Na Paraha.
- Validity known when knowledge is combined.
- In class can deal only with one aspect.
- Students job to continue class in his own individual Mananam.
- Sureshvaracharya is grand painter, neither there is Upakara or Apakara done to Sakshi or mind when there is Avabasya Avabasaka Sambandha.
- When Sakshi joins mind as Chidabasa and takes status of Ahamkara, it reveals the world.

| Sakshi | Mind |
|----------|----------|
| Revealor | Revealed |

| Mind | World |
|--|---------------------------|
| Revealer Name of Sakshi which is named Chidabasa and taken Ahamkara status. Avabasaka coat | - Revealed - Avabasyam |

- Sakshine, Ahamkara coat.
- There is additional Sambandha between Ahamkara and world.
- Ahamkara and world influence each other positively or negatively.
- Ahamkara influences world positively or negatively by doing good, bad Karmas.
- Ahamkara and world have Upakarya Upakaraka Sambandha positive influence, happiness and also Aparkya – Apakaraka Sambandha – negative influence, called worry, Samsara.
- At Sakshi level worry, Samsara doesn't come.
- At Ahamkara level it comes,
- When Ahamkara cloak is put on, one interacts with the world, you get worries as Ahamkara.
- Who is Ahamkara? Sakshi with cloak.
- I Sakshi now put on Ahamkara cloak and I reveal the world.
- I have revealor revealed relationship.

- In addition, I am depressed, world is Burden.
- If world is Sampoorna, Jagat Eva Nandana Eva Vanam.
- Sarvepi Kalpatrume when world and I have Upakarya, Upakaraka Sambanda, I call world, Nandana Vanam.

Bhaja Govindam:

योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविद्दीनः । यस्य ब्रह्मणि रमते चित्तं नन्दित नन्दित नन्दत्येव ॥ १९॥ (भज गोविन्दं भज गोविन्दं...)

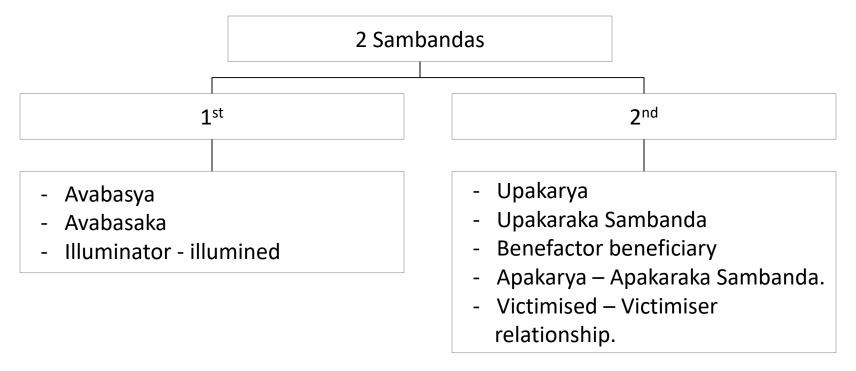
yogarato va bhogarato va sangarato va sangavihinah I yasya brahmani ramate cittam nandati nandati nandatyeva II 19 II (bhaja govindam bhaja govindam...)

Let one revel in yoga or let one revel in bhoga. Let one seek enjoyment in company or revel in solitude, away from the crowd. He whose mind revels in Brahman, he enjoys... Verily, he alone enjoys. [Verse 19]

- When I as Ahamkara reveal the world and there is Apakarya, Apakaraka Sambandha, there is negative influence, world is a burden.
- We pray: Oh Lord, take me away from the world in name of Videha Mukti, Sakshi I, who am ever free but putting on Ahamkara cloak, I cry.

4th Point condensed:

- When Sakshi as Sakshi illumines, there is only one Sambandha Revealor, revealed Sambandha, Avabasya – Avabasaka Sambandha.
- When Sakshi as Ahamkara reveals world, 2 Sambandas come in.



5th Point:

- When Sakshi as Sakshi in Agyanam mind, reveals mind, I have mind awareness because of Sakshi.
- Sureshvaracharya gives name to that knowledge.
- Mind awareness called "Idam Jnanam".

- Technical word for persecutor persecuted or beneficiary benefactor relationship.
- One of the two, not two together.
- In addition to revealor revealed relationship.
- 1st stage: One Sambanda to reveal world.
- 2nd stage: Benefactor Beneficiary or persecuted persecutor relationship.
- Sakshi first reveals mind, mind awareness caused by Sakshi.
- Mind is Jadam, not self aware.
- Because of Sakshi awareness of mind and awareness of benefactor or persecutor awareness is called "Idam Jnanam".
- I am aware of my mind because of blessing of Sakshi in medium of ignorance.
- Moola Avidya carpet should always be there in all Dvaitam experiences.
- In the end, carpet is removed, world and mind dismissed, Sakshi status dismissed (which is only w.r.t. world), Sakshi alone remains without Sakshi status.
- To retain consciousness as Advaitam, negate all as Mithya.
- All have to be removed.
- Therefore, 1st have to put carpet of ignorance to introduce duality.
- Whenever duality discussion goes on, like in rituals we put Asanam, before starting them, here we put ignorance carpet.
- Vedanta teaching should start with Moolavidya Asanam, in medium of Agyanam.

Then falsify Moola Avidya:

i) Brihadaranyaka Upanishad:

यत्र हि द्वैतमिव भवति तदितर इतरं जिघति, तदितर इतरं पश्यित, तदितर इतरम् श्रणोति, तदितर इतरमभिवदित, तदितर इतरम् मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूतत्केन कं जिघेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śrṇoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kam jighret, tatkena kam paśyet, tatkena kam śṛṇuyat, tatkena kamabhivadet, tatkena kam manvīta, tatkena kam vijānīyāt? yenedam sarvam vijānāti, tam kena vijānīyāt? vijñātāram are kena vijānīyāditi | 14 | |

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitrey \bar{i} , should one know the Knower? [II – IV – 14]

• In Advaita Atma, when you negate Agyanam, where is the world, mind?

ii) Kaivalyo Upanishad:

न भूमिरापो न च विह्नरिस्ति न चानिलो मेऽस्ति न चाम्बरं च। एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāsayam niṣkalamadvitīyam | 23 | |
samastasākṣim sadasadvihīnam prayāti suddham paramātmarūpam | 24||
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For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

iii) Mundak Upanishad:

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥ Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II - II - 11]

iv) Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥ Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [II - I - 11]

- How all appear?
- Class goes on because of carpet of Moola Avidya.
- In the medium of Moola Avidya carpet, when consciousness reveals the mind I have put on mind awareness.

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In medium of Moola Avidya put on

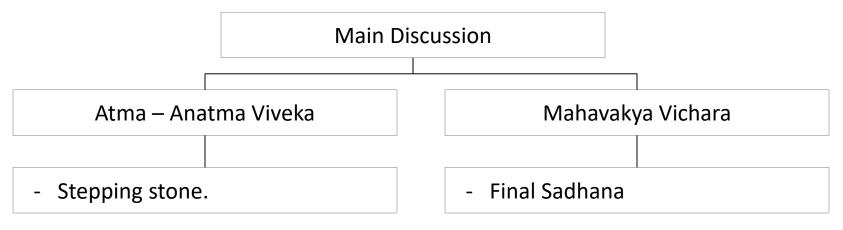
Mind awareness

- Idam Jnanam
- Only one Sambandha
- Avabasya Avabhasaka Sambandha.

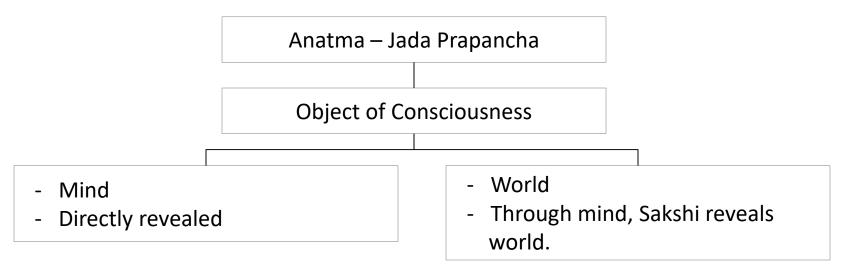
Sakshi joins the mind, takes Chidabasa and Ahamkara status

- Reveals the world.
- There is world awareness.
- Mama Jnanam.
- My body, house, wife, daughter.
- 2 Sambandhas.
- Avabasya Avabasaka
- Upakarasya Upakaraka or Apakarya – Apakaraka
- How do we know that?
- One daughter settled happy
- One daughter not settled sad
- This one and two Sambandhas are 5th point.
- 5 points presented in verses 60, 61, 62.

Revision – Verse 60 Introduction :



- Now in verses 60, 61, 62 Divertion topic.
- What is difference within Anatma?



- Anatma status common to mind and world.
- Common features, Drishyatvam, Bhautikatvam, Sagunatvam, Savikaratvam, Agama Pahitvam.

2 ways to present

- Sakshi reveals mind, mind reveals world.
- Sun illumines moon, moon illumines earth.
- Sakshi through Ahamkara illumines world.
- Can't say moonlight or moon illumines earth.

- Sakshi illumines mind, joins mind and Sakshi reveals world.
- Credit Sakshi
- Credit always goes to Sakshi as mind is Jadam, has no consciousness of its own.
- Sakshi itself renamed Ahamkara.

Verse 60 - Introduction Meaning:

a) Evam Tavatu:

This being so.

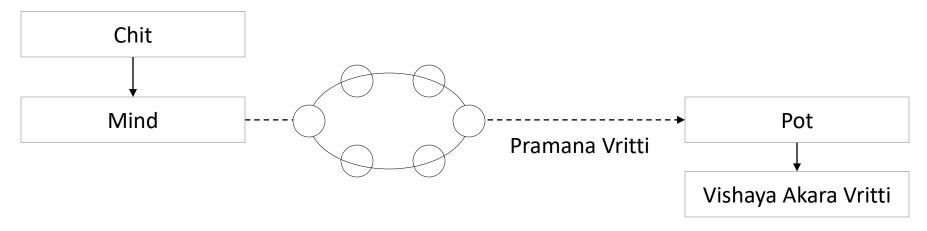
b) Avidyoyasya Antahkaranasya Baya Vishaya Nimitta Rupa Avachedaya, Aham Vritti Vyapriyate:

- Mind functions and gets associated with thoughts to reveal external universe.
- When looking out, it is mind functioning through sense organs.
- Mind goes out through sense organs and gets Shabda, Sparsha, Rupa, Rasa, Gandha Vrittis, Vishaya Bhava.

Vedantic Epistemology :

Vedantic theory of knowledge.

- Mind remains within body, thoughts of mind travel outside body through 5 sense organs.
- When Vritti travels outside it is called Pramana Vritti and they get associated with object.



- Pramana Vritti has no shape till it reaches pot.
- When Pramana Vritti combines with Ghata Vishaya, Pramana Vritti becomes Vishaya Akara Vritti.

| Pramana Vritti | Aham Vritti |
|--|--|
| Belongs to Antahkaranam Torch light beam travels outside Travels away from me. Vritti belongs to Avidya | Belongs to mind within bodyTorch remains in hand. |

- Mind born out of Moola Avidya, Maya, Karana Shariram.
- Antahkarana Vritti born out of Moola Avidya, goes out.
- Mind is material in nature, must be remembered throughout study of Vedantic theory of knowledge.
- Mind does not have consciousness of its own.
- Moola Avidya is Maya, Jadam.
- Mind is born out of Jada Maya, subtle matter not concrete matter.
- Inert mind and inert thought goes, out and contacts object, Vishayakara takes place.
- All these happen in inert plane.
- Sakshi comes and converts all these into a knowing process.
- Phenomena at inert level is a cognitive process.
- Only when Sakshi consciousness blesses, knowledge takes place.
- Just like sunlight blesses hall and all visual transactions take place.

c) Aham Vritti Vyapiyate Taya Avachinnam Satu:

- Once thought gets associated with object, thought assumes form of object and it is called Vishaya Akara Vritti, Shabda, Rupa, Rasa, Gandha, Sparsha Akara Vrittis.
- Taya Avachinna Satu, associated with that thought.

d) Aham Vritti, Antahkaranam Vishaya Bavam Prati Padyate:

Ghata Vritti is revealed by Chaitanyam.

- Consciousness of Sakshi, spreads over mind like sunlight spreads over objects of room.
- Vishaya Vritti and mind spread over by consciousness of Sakshi.
- Then mind becomes object of Sakshi.
- Vishaya Bavam Pratipadyate becomes object.

e) Avyavadyataya:

Directly revealed, Sakshat, directly mind becomes object of consciousness.

f) Kutasta Pratyagatma Upadana Avabodha Rupasya:

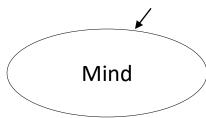
- With consciousness emerging from Pratyag Atma (Mind has no Chaitanyam of its own) mind becomes object of Sakshi.
- To remember sunlight, by using moonlight is a struggle, get trapped.
- To remember Chit, using Chidabasa, is a struggle, get trapped.
- Remember Chidabasa is Chit, Chit is Chidabasa.
- Nondual consciousness + matter, Advaitam.
- Chit obtaining in the mind is called Chidabasa.
- Never try to experience Chit separate from Chidabasa.
- Whenever experiencing Chidabasa, experiencing Chit only in the mind.
- Moonlight experience is experience of sunlight on the moon.
- Don't work for separate Chit Anubava.

- When I say, I am, it is experience of Sakshi in the mind.
- Kutasta Pratyagatma Avabodha Rupasya Vishaya Bavam Pratipadyate.
- Mind becomes object of Sakshi.

g) Tatra:

• This being so

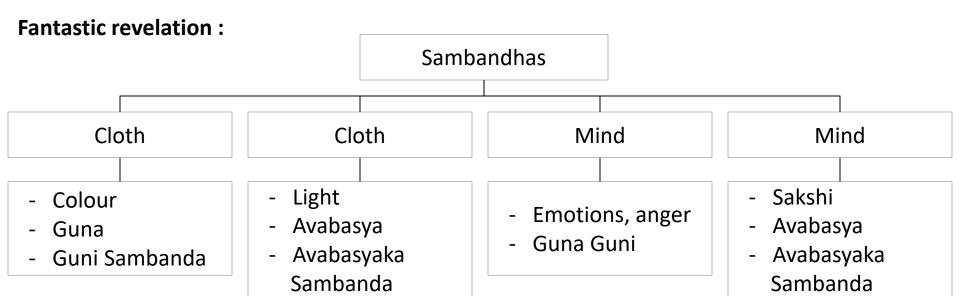
Light of Sakshi Chaitanyam spread on mind



- Sakshi + Mind are coexisting in one locus.
- Sakshi is named Chidabasa when it is over the mind.
- Because of new name, don't think it is separate entity.
- Chidabasa = Chit, Sakshi Chaitanyam spread over mind.
- Sakshi + mind coexisting in one locus have subject object relationship, Avabasya –
 Avabasaka Sambandha, even though very intimate.

Example:

- Cloth orange colour, intimately present as substance attribute relationship.
- Sunlight falling on cloth is intimate with cloth, with Avabasya Avabasaka Sambandha.



Mistake we commit:

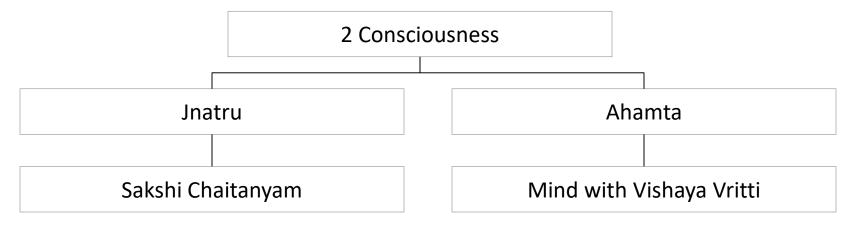
- Light is attribute of cloth like colour.
- Chaitanyam is attribute of mind.
- In reality there is only Avabasya Avabasyaka Sambhanda only, no Guna Guni Sambandha between mind and Sakshi.
- I am aware of the mind.

| l | Mind |
|----------|----------|
| - Sakshi | - Object |
| - Awarer | - Awared |

- I and mind intimately together.
- I am not Guna of mind.

- I am illuminator of mind, intimately spreading over mind.
- Because I am spreading over mind I am called Chidabasa.
- I am Sakshi obtaining in the mind, named Chidabasa but I am Sakshi only.
- When mind is not there as in Sushupti, I am called Chit.
- Chidabasa is name of Sakshi only, not a separate thing existing.
- No need to remove Chidabasa and retain Sakshi.
- I am aware of the mind, you are aware of the mind.
- Chit and aware of the mind.
- Chit and Chidabasa joined for transaction, not 2 separate consciousness.
- Can't experience consciousness separately.
- When mind resolved, I continue to be Sakshi but I will not be named Chidabasa.
- Chit and Chidabasa, not 2 separate types of Consciousness.

h) Tayorho Jnatru Ahamta Rupayoho:



In both consciousness, there is only Avabasya – Avabasyaka Sambandha, revealor –
 Revealed Sambanda not Guna – Guni Sambandha.

i) Avabasya – Avabasyaka Sambandha Vyatirekena:

No other relationship.

2nd relationship:

- Positive, Upakarya Upakaryaka Sambandha
- Negative, Apakarya Apakaryaka Sambandha is not there between Sakshi and mind.
- I am Sakshi Chaitanyam, aware of my mind and its emotions.
- When I am aware of my mind, I am called Sakshi, mind is Avabasyam, illumined.
- As revealor of mind, I spread over the mind, I am renamed Chidabasa.
- Sunlight renamed moonlight, moonlight not new light.
- Chit does not require any help reveal mind.
- To look at the world, I join the mind.
- Having taken Chidabhasa status, I experience world outside.

Who is experiencing world? 2 Answers

- Sakshi experiences the mind.
- Chidabhasa experiences the world.
- Sakshi and Chidabasa 2 different things.
- Wrong answer.

Right way:

- Sakshi experiences mind.
- Sakshi itself spread over mind as Chidabasa, through thoughts with name of Chidabasa experiences world.
- Sakshi with new name of Ahamkara experiences world.
- Sunlight renamed moonlight illumines earth.
- Sakshi itself renamed Chidabasa or Ahamkara in association with mind.
- Sakshi wearing overcoat becomes Ahamkara.
- Overcoat status called Ahamkara.
- Ahamkara Rupamtu, Atma Sat Kritva, owning as its own.
- Chitadabasa status taken by Sakshi, not undergoing any modification.
- When sunlight renamed moonlight no change in sunlight.

j) Atma Sat Krutva, Aham Kanchukam Paridaya:

- Wearing cloak of Ahamkara, like doctor, lawyer, policeman, mind gets power to reveal the universe, becomes capable of experiencing the world.
- Without wearing Chidabasa Kanchukam, Sakshi can't experience world as in Sushupti.
- Sushupti:
 - o I don't have Chidabasa status, therefore don't experience world.
- In Jagrat, I get Chidabasa status, therefore I experience the world.
- Moment I get Chidabasa status and get ready to experience the world, I become vulnerable for 2nd relationship – beneficiary or benefactor of world or persecuted or persecutor of world.
- Joining mind, I become victimized or victimizer of world.
- Example:

When coffee ready, Sakshi become beneficiary of world, Bokta.

- I become Karta when I join sense organs, benefactor, after taking Ahamkara status.
- Upakaryata, Uparakatva Kshamaha Bavati.
- Kshamaha means fit for.
- Upakaryatru, being beneficiary of external world.
- All are Sakshi, seemingly because drama is conducted in the carpet of Moola Avidya.
- Therefore this paragraph starts with Avidyotasya.
- Sakshi is seemingly benefactor.

Gita:

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पञ्चञ्श्रण्वन्स्पृशञ्जिघन् अञ्चनन्गच्छन्स्वपञ्धसन् ॥ ५-८॥ naiva kiñcitkarōmīti yuktō manyēta tattvavit | paśyañ śṛṇvan spṛśañ jighran aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

• Neither beneficiary or benefactor, seemingly gets status of Upakaryatvam, beneficiary status and Upakarkavatva – benefactor status.

Dakshinamurthi Stotram:

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः । स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥ viśvam paśyati kāryakāraṇatayā svasvāmisambandhataḥ śiṣyacāryatayā tathaiva pitr putrādyātmanā bhedataḥ | svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- Sakshi becomes father when daughter in front, husband when wife in front, Guru when Sishya in front beneficiary – benefactor relationship.
- I feel I am beneficiary in Jagrat, in Mind Sakshi world 2nd relationship.

Dakshinamurthi Stotram:

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः । स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥ viśvam paśyati kāryakāranatayā svasvāmisambandhatah śiṣyacāryatayā tathaiva pitr putrādyātmanā bhedatah | svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitah tasmai śrī gurumūrtaye nama idam śrī daksināmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- All Sambandha is Mithya Sambanda.
- With external objects, become positive or negative influencer.
- Become source of Sukham or Dukham.
- Taker of giver of happiness, unhappiness with external objects.

k) Sakshi Upapadyate:

- Sakshi named as Chidabasa.
- Ahamkara is seemingly related to Bahya Vishaya.

I) Atma Atmiyam Sambandham Pratipadyate:

| Atma | Atmiyam |
|----------|----------|
| Ahamkara | Mamakara |

Ahamkara Mamakara relationship is developed, even though it is Maya Sambandha,
Human beings are not aware of this fact, I am Sakshi Chaitanyam wearing Ahamkara
cloak for the sake of Drama.

5th Capsule of Vedanta:

- By forgetting my real Sakshi Svarupam, convert life into a burden.
- Relationships become real, family Maha Real, worries centred on family are all because I have forgotten my Sakshi Svarupam.
- Remaining in my real nature, I convert life into a Drama.
- This is 2nd Sambanda, Upakarya Upakaraka Sambandha between Sakshi mind and world.
- Between Sakshi and mind only one Sambanda Avabasya Avabasaka Sambanda.
- Between Ahamkara and world Avabasya Avabasaka and Upakarya, Upakaraka Sambandha.

m) Tatu Abhidhiyate:

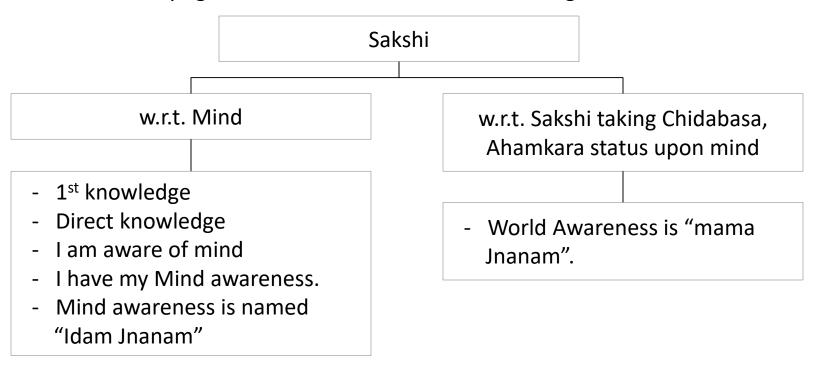
That alone I want to present in sloka.

Verse 60:

इदं ज्ञानं भवेज्ज्ञातुः ममज्ञानं तथाहमः।
अज्ञानोपाधिनेदं स्याद् विकियातोऽहमो मम॥ ६०॥ idaṃ-jñānaṃ bhavej jñātur mama-jñānaṃ tathāhamaḥ

To the knower-Self there arises the cognition as "this" [in respect of the internal organ delimited by the "I"] and to the "I" there arises the cognition as "mine" [in respect of pot, etc.]. The cognition as "this" is through cidabhasa which has ajnana for its adjunct, and the cognition as "mind" is from the "I" of the internal organ which is subject to modification [because of its relation with external objects]. [Chapter 3 – Verse 60]

Sureshvaracharya gives 2 technical names for 2 knowledge.



a) Jnatru Bavet:

- 1st knowledge is there for Sakshi when Sakshi as Sakshi reveals the mind.
- Sakshi has Idam Jnanam which is called mind awareness.
- I am aware of mind.
- I know I have Raaga Dvesha Kama Krodha.
- I distinctly describe conditions of mind.
- I am Sakshi illuming mind.
- Idam Jnanam is there for Sakshi.

b) In the same way for Ahamkara:

- Sunlight taken itself as moonlight status, its not new light upon the Moon.
- For Sakshi, Mano Jnanam Bavati, Awareness of world comes.
- World awareness arises in form of wife, house, grand father.

| Mind awareness | World Awareness |
|------------------|-----------------|
| - This awareness | - My awareness |
| - Idam Jnanam | - Mama Jnanam |

Anatma

c) Aham Aha Bhavati:

Revision Verse 60:

Discrimination is Done between 2 Jnanams.

d) Agyanam Upahinam Idam Syat:

- Sakshi in Agyanam medium reveals the mind.
- Sakshi in the mind medium reveals the world.

Sureshvaracharya talks of 2 types of

Mind Anatma

- Has all features of Anatma,
Drishyatvam etc.

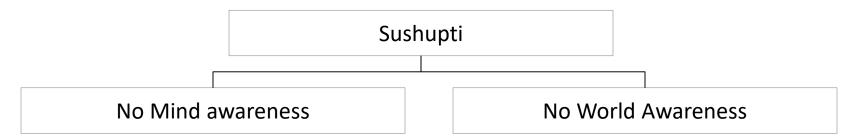
World Anatma

Has all features of Anatma,
 Drishyatvam etc.

- Because of unique status of mind due its subtle nature, there is difference between mind Anatma and world Anatma.
- This is presented in 3 verses 60, 61, 62 in 5 points.

Verse 60:

- Mind firstly directly gets illumined by consciousness.
- We get awareness of mind before getting awareness of the world.
- We can never get awareness of world without getting awareness of mind first.



Jagrat:

- Have mind and world awareness.
- They don't arrive simultaneously.
- First we have mind awareness accomplished by direct illumination of Sakshi.
- Only in medium of Agyanam of its own nature, Sakshi can illumine mind.
- At that time, mind awareness is called Idam Jnanam.
- After mind awareness, Sakshi puts on overcoat of mind, becomes revealor of external world as Mama Jnanam.

- Only when Mama Jnanam arises, Sakshi gets status of Ahamkara.
- Only when Mama Jnanam comes, in relation to Mamakara, Ahamkara comes.
- I become Ahamkara. This happens only after putting on overcoat of mind.
- Mind awareness is Idam Jnanam rather than Aham Jnanam, why?
- When mind awareness takes place, mind continues to be object of Awareness.
- Mind awareness takes place, mind is object of awareness.
- To indicate mind as object Sureshvaracharya calls it as Idam Jnanam.
- When mind put on as overcoat in 2nd step, mind awareness gets converted to I –
 Awareness.

1st Step:

Mind awareness is Idam Jnanam.

2nd Step:

- Mind puts on an overcoat by Sakshi.
- Then Idam Jnanam itself is called I awareness.
- Person talks of I am aware, only after putting on mind cloak.

In Sushupti:

- Mind cloak set Aside, no question of I awareness.
- When Idam Jnanam is puts in mind then itself is called Ahamkara.
- Idam Jnanam itself is called Aham Jnanam.

Example:

| Looking at Spectacles | Putting on Spectacles |
|---|---|
| Spectacle, object of awareness. Spectacles not included in word I. Spectacles known as "Idam Jnanam". Mind awareness is Idam Jnanam. Idam Jnanam takes place to Sakshi first. | Spectacle lost status of "this". It is included in word I. Spectacles subsumed, consumed, assumed. Idam Jnanam becomes Aham Jnanam. After putting on cloak of mind, Sakshi becomes Aham Jnanam. Once mind awareness converted to "I" – Ahamkara awareness then world comes in front of me. After 1st person singular Aham Arises, then, you, he, she it arises. Mama Jnanam takes place for Sakshi itself later after Sakshi has aquired Ahamkara status. |

a) Jnatuhu:

• For Jnata Sakshi.

b) Bavet:

- Mind awareness arises.
- In the beginning only mind awareness takes place in the form of Idam Jnanam.

c) Thatha:

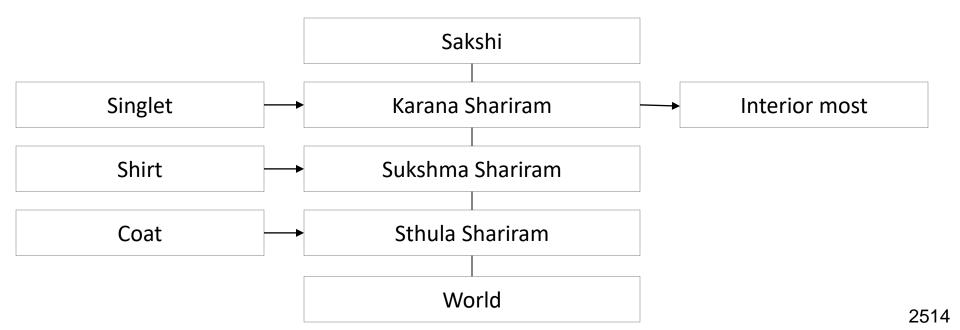
Later, in 2nd stage.

d) Mama Jnanam Bavet Aham Aha:

- World awareness arises in the form of Mama Iti Jnanam. My car, house, daughter, Bank balance...
- Jnanam is for Sakshi itself which has now taken awareness status with mind overcoat.

e) Ajnanam Upadinam Idam Syat:

- 2 types of knowledge take place.
- Idam Jnanam and Aham Jnanam.
- Mind awareness takes place for Sakshi as Idam Jnanam.
- Through medium of Agyanam, Karana Shariram, Moola Avidya, Sukshma Shariram mind can be awared, seen, known.



- Through Karana Shariram only Sakshi awareness can reach Sukshma Shariram.
- Through Sukshma Shariram alone, awareness can reach Sthula Shariram.
- Through Sthula Shariram alone, world perception takes place.
- Agyanam Upadinam Idam Syad, Manaha Syat.
- World awareness for Sakshi in the form of Ahamkara.
- f) World awareness in the form of Mama Jnanam can take place in the form of Ahamkara Vikriyataha.
 - Thoughts become medium for Sakshi to know the world.

Shankara:

- Upadesha Sahashri Bhudya Ruda Prakaranam.
- 3 Verses 60, 61, 62 are condensation of that chapter in Naishkarmya Siddhi, which borrows heavily from Upadesa Sahashri.
- To observe world, world has to be mounted on a frame.
- Only then can perceive world.
- X'ray mounted on a frame of light to be seen.
- Sakshi has to mount world in the frame of mind to experience world.
- Therefore it is Jeeva Srishti.
- Objective world can never be experienced unless mounted on mind frame.

g) Vikriyataha:

• Through thought modification world is perceived.

Verse 61 – Introduction:

एकस्यैव ज्ञातुः, अन्तर्बाह्य-निमित्तभेदात् विभिन्नेऽपि विषये "इदं" "मम" इति ज्ञानद्वेरूप्यं जायते इत्युक्तम्। अत्र उपिकयमाण-अपिकयमाणस्यैव ज्ञातुर्विषये ममप्रत्ययो भवति। विपर्यये च इदंप्रत्ययः इति कथमवगम्यते ? अवगम्यताम् अन्वयव्यतिरेकाभ्याम्। तत् कथिमत्याह। ekasyaiva jñātur antar-bāhya-nimitta-bhedād vibhinne'pi viṣaya idam mameti jñānam dvairūpyam jāyata ity uktam. atropakriyamāṇāpakriyamāṇasyaiva jñātur viṣaye mama-pratyayo bhavati viparyaye cedam-pratyaya iti katham avagamyate. avagamyatām anvaya-vyatirekābhyām. tat katham ity āha

It has been stated that two kinds of cognition, the cognition of "this" and the cognition of "mine", arise in respect of the same object for one and the same knower due to the difference between what is internal (i.e. the cidabhasa conditioned by ajnana) and what is external (i.e. the modification of the internal organ developing a pragmatic attitude towards objects) which are their causes. Here it may be asked: "How is it known that to the knower there arises the cognition of "mine" in respect of objects which are thought of as helpful or harmful, and on the contrary there arises the cognition of "this" [when there is known ajnana alone as the adjunct]?" The reply is that it is known through the reasoning of anvaya-vyatireka. To explain how it is known, the following is said. [Introduction – Chapter 3 – Verse 61]

- 5 points of introduction to this topic elaborated in Verse 60, 61, 62.
- 4th point in this verse 61.

| Mind Awareness | World Awareness |
|---|---|
| - Only one Sambandha - Avabasya Avabasaka Sambandha. | 2 Sambandhas Avabasya – Abasyaka + Upakarya – Upakaraka or Apakarya – Apakaraka Sambandha or Karya Karaka Sambandha. |

- Why world awareness requires 2 Sambandhas and one Sambandha for mind awareness.
- Sureshvaracharya proves by Anvaya Vyatireka logic.

a) Vishaye Abhinne Api:

- Consolidating what is seen so far.
- Even though Anatma is same in form of mind and world, both enjoy same status.

b) Ekasyeiva Sakshi:

For one and same Sakshi...

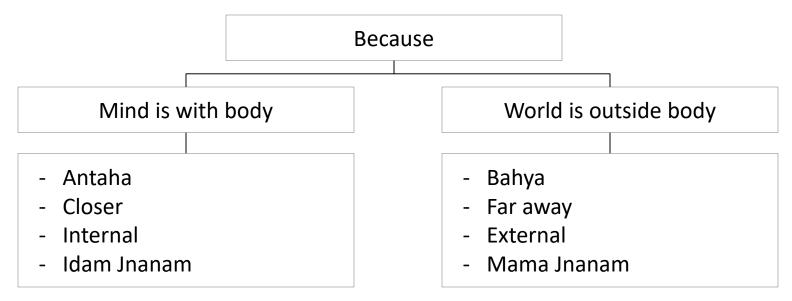
c) Dvai Rupam Jnanam Jayate:

2 types of awareness takes place for Sakshi.



- Both are Anatma.
- Why 2 Jnanams?

d) Antar Bahya Nimitta Abhedibihi:



Even though Sakshi is one.

e) Iti Uktam:

Said in verse 60.

f) Abinnabhi:

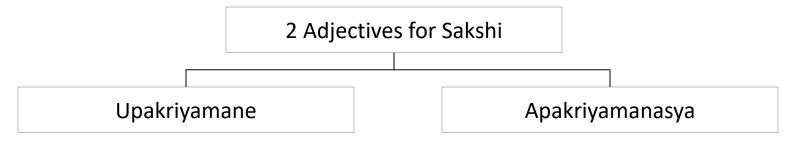
Even though both mind and world are Anatma only.

g) Atra:

This being so.

h) Upakriyamana Apakriyamana Jnanam Mama Pratyaya Bavati:

- For Sakshi, Mama Jnanam is possible w.r.t. external world only when there is additional relationship of Karya – Karana Sambandha.
- Does not mention Sambandha explicitly.



Bavati – This is my teaching.

i) Viparyaye Cha:

• If that 2nd relationship is not there and only one Sambandha is there, if Avabasya – Avabasaka Sambandha alone is there.

j) Idam Pratyaya Eva Bavati:

- Awareness will be of only Idam Jnanam, not Mama Jnanam.
- Idam Jnanam requires one Sambandha.

k) Iti Katham Avagamyate:

- How can we logically arrive at this conclusion?
- How is this known by you?

I) Anvaya Vyatirekbyaha:

- It is easily understood by Anvaya Vyatireka.
- How Anvaya Vyatireka employed to prove Idam Jnanam requires one Sambandha and Mama Jnanam requires 2 Sambandhas?

| Sushupti | Jagrat |
|----------------------|---------------------------|
| - Both Aham and Mama | - Both Aham – Mama Jnanam |
| Jnanam is not there. | are Available. |

Verse 61:

अनुपिकयमाणत्वात् न ज्ञातुः स्यादहं मम । घटादिवदिदं तु स्यात् मोहमात्रव्यपाश्रयात् ॥ ६१ ॥

anupakriyamāṇatvān na jñātuḥ syād ahaṇ mama ghaṭādi-vad idaṇ tu syān moha-mātra-vyapāśrayāt

Because nothing can make any contribution to the Witness, the "I" is not adopted by it with the feeling "mind". On the contrary, it is a "this", just like a pot (or any other object), because its basis is just ignorance. [Chapter 3 – Verse 61]

m) Anupkriyamanatvat:

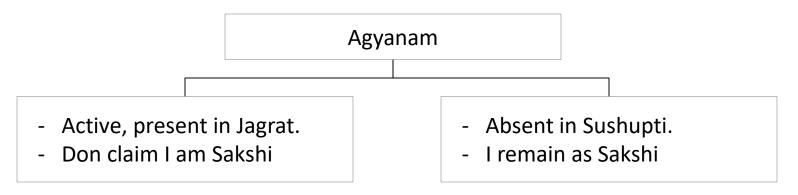
Jagrat

- Ajnanam and mind medium is actively there.
- Idam Jnanam takes place in Agyana Medium.
- Mama Jnanam takes place w.r.t. world.
- w.r.t. mind one Sambandha and w.r.t.
 world, 2 Sambandhas are there.
- Pratyaksha Anubhava in Jagrat.

- Atma Ajnanam evident in Jagrat.
- Active Ajnanam, Karana Shariram available in Jagrat.

Sushupti:

- Agyanam is passive, Karana Shariram inactive, ignorance inactive, Moola Avidya inactive, I don't say I don't know Atma.
- Ignorance of Atma not expressed in Sushupti.



Anupkriyamanatvat:

- Mind does not add positive value or negative value to Sakshi, does not give happiness or unhappiness to Sakshi in Sushupti.
- No Apakarya Apakaryaka Sambanda between mind and Sakshi in Sushupti which is experienced in Jagrat.
- Since no good or harm done to Sakshi, only one Sambanda is there in Sushupti which is Avabasya Avabasaka Sambanda.
- This is based on Anubava.
- Sakshi reveals, illumines passive condition of mind.

n) Jnatuhu Aham Na Syat:

- Therefore for Sakshi Aham, mind awareness for Sakshi will not come under Mama Jnanam.
- Since Upakarya Upakaraka Sambandha is not there for Sakshi in Sushupti, mind awareness for Sakshi will not come under Mama Jnanam but only Idam Jnanam.
- Since mind does not help or harm to Sakshi in sleep, mind awareness for Sakshi will not come under mama Jnanam, Ghata Vatu.
- As it happens in the case of pot.
- With pot, Upakarya Upakaraka Sambanda comes.
- Therefore Mama Jnanam comes in Jagrat.

- Mind referred as I only, nobody refers to as this in Jagrat as part of the world.
- Upakaryamatvat Aham Jnatuhu Mama Na Syat Ghatadivatu.

n) Idam Tu Syat:

On the other hand, mind awareness will be only Idam Jnanam.

o) Moha Matra Vyapasrayaha:

- It is based on Agyana, Karana Sharira, Moola Avidya, Maya Upadhi only.
- Therefore only one Sambanda is there, Avabasya Avabasaka Sambanda in Sushupti.
- This is Anvaya Reasoning, both Sambandas present in Jagrat. Then Vyatireka Reasoning, both absent in Sushupti.

Verse 62 – Introduction:

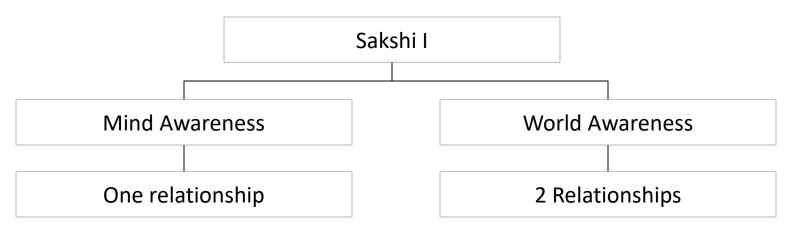
मोह-तत्कार्याश्रयत्वात् ज्ञातृत्व-विकिययोः पूर्वत्र इदंममज्ञान-अन्वयः प्रदर्शितः। अथाधुना तद्व्यतिरेकेण व्यतिरेक-प्रदर्शनार्थमाह।

moha-tat-kāryāśrayatvāj jñātṛtva-vikriyayoḥ pūrvatredaṃ-mama-jñānānvayaḥ pradarśitaḥ. athādhunā tad-vyatirekeṇa vyatirekapradarśanārthamāha

Earlier it has been shown that the knower and the "I" get cognition of "this" and "mind" respectively, since they have ajnana and its effect (i.e. the mutable internal organ) as their respective adjuncts. Now the following is said with a view to show that these two cognitions are absent when these two adjuncts are absent. [Chapter 3 – Verse 62]

In verse 61, given Anvaya Argument.

Jagrat : Anvaya



a) Purvata:

Previous sloka.

b) Idam Mama Jnana Anvaya Prakarshitaha:

• I have shown presence of Idam Jnanam w.r.t. mind awareness and Mama Jnanam w.r.t. world awareness for Sakshi.

c) Jnatrutva Vikriyaho:

- For Sakshi and Vikriyaho Ahamkara based on Moola Tat Karya Ashriyatvat.
- Moola Avidya = Agayana Medium.
- Tat Karyam = Mind medium.
- Which is 2nd point in 5 point program.
- Why mind called Tat Karyam?
- Because mind is product of Moola Avidya.

| Moola Avidya | Moha Karyam |
|--------------|-------------|
| Karanam | Mind |

• Anvaya Argument shown in Jagrat experience, copresence of Sakshi, mind, world.

d) Atha Dhuna:

Hereafter.

e) Tad Vyatirekena Pradarshanartham:

- In the absence of 2 relationships,
- Avabasya Avabasaka
- Upakarya Upakaraka

Sambandhas

 When both relations are absent in Sushupti, Idam Jnanam and Mama Jnanam become absent in Sushupti.

Anvaya:

When 2 Sambandhas are there, 2 Jnanams are there in Jagrat.

Vyatireka:

- When 2 Sambandhas are absent, 2 Jnanams absent in Sushupti.
- 2 Jnanams = Idam Jnanam + Mama Jnanam.

Anvaya:

- Sambanda Dvaya Satve, Jnana Dvaya Satvam.
- Co-presence argument.

Vyatireka:

- Sambanda Dvaya Abave, Jnana Dvaya Abavam.
- Co-absence argument.

| Sugar Added | Sugar not added |
|---------------|------------------|
| - Milk Sweet | - Milk not sweet |
| - Anvaya | - Vyatireka |
| - Co-presence | - Co-absence |

Conclusion:

Sugar – cause of sweetness

- Sambanda Dvaya Jnana Dvayasya Karanam.
- 2 Relationships are caused by knowledge of awareness from Sakshi to mind and world.

Verse 62:

विक्रियाऽज्ञानशून्यत्वात् नेदं न च ममात्मनः। उत्थितस्य सतोऽज्ञानं नाहमज्ञासिषं यतः॥ ६२॥

vikriyā-jñāna-śūnyatvān nedam na ca mamātmanaḥ utthitasya sato 'jñānam nāham ajñāsiṣam yataḥ

Neither the cognition of "this" nor that of "mine" arises to the Self [in deep sleep], since it is bereft of the mutable internal organ and ajnana [at that time]; for, only when a person wakes up he knows his ignorance [through recollection] in the form, "I did not know [anything them]." [Chapter 3 – Verse 62]

- To show co-absence of 2 pairs of relationship, deep sleep state taken as case study.
- In deep sleep state.
- No Avabasya Avabasaka Sambandha between Sakshi and Mind. Why?
- Mind is resolved in Sushupti as good as nonexistent.
- Person dies, don't say person is potentially existent. Body is there in form of Panchabutas.
- Mind resolved in Karana Shariram in Sushupti.
- No Avabasya Avabasaka Sambanda possible between Sakshi and mind.
- Only Sakshi remains.

- In Agyanam, Karana Shariram is in passive state, not active enough to project mind or activate mind.
- Agyanam is also as good as absent.
- Nonfunctioning Agyanam is as good as non-existing Agyanam.

Example:

- Money in deposit not available for drawing like frozen wealth.
- No use, no practical purpose.

Sushupti:

- Agyanam inactive, as good as absent, not resolved, mind resolved, therefore no Avabasya – Avabasaka Sambanda between Sakshi and mind.
- Sambanda 1 Gone.
- Sambanda 2 Between Sakshi and world gone.
- No Upakarya, Upakaraka Sambanda in dream itself, does not exist in Sushupti also.
- World not experienced at all.
- No question of world giving harm or benefit.

a) Sushuptou Vikriya Ajnane Shunyatvat:

 In Sushupti, because of Absence of Vikriya, Absence of modifying mind or mental modifications and absence of active Agyanam, Karana Shariram being absent, absence of functioning mind, when both Sambandhas are absent, there is no Idam Jnanam in the form of mind awareness.

Reason:

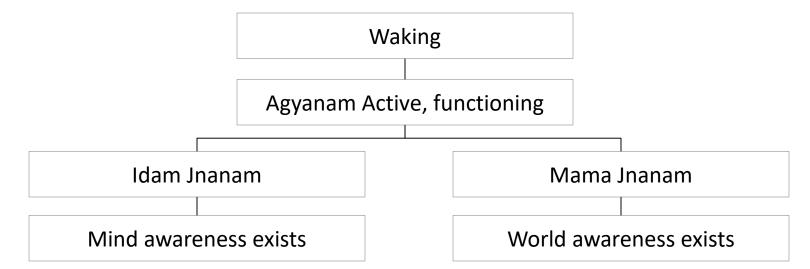
- Avabasya Avabasyaka Sambanda Abavat.
- No Mama Jnanam w.r.t. world.
- Upakarya, Upakaraka Sambandha Abavat, there is Absence of both parts of Jnanam in Sushupti.
- Because of absence of Avabasya Avabasaka Sambandha and Upakarya Upakaraka Sambanda Atmanaha, for Sakshi.

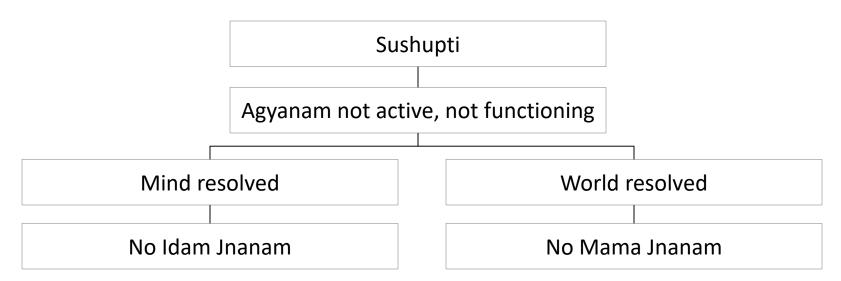
b) Na Idam:

There is neither Idam Jnanam.

c) Na Cha Mama:

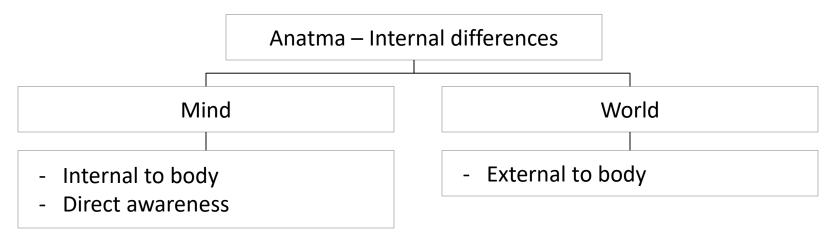
- Nor is there Mama Jnanam.
- Because of absence of active ignorance and functioning mind, there are no two Jnanams, awareness.
- Only after waking up, you talk of Idam and Mama Jnanam.





On waking up, Agyanam is functioning, active, mind awakes, functioning, 2 Sambandas come.

Revision – Verse 62:



- In Sakshi, awareness of Anatma takes place in 2 different ways.
- In medium of Karana Shariram, Agyanam, 1st thing I am aware in Jagrat is my mind called Idam Jnanam.

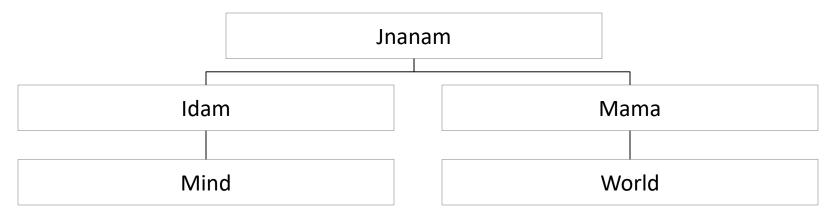
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- Instantaneously, after mind Jnanam, look at mind as myself, mind is superimposed on myself.
- I take myself with my mind as instrument to be Ahamkara and Idam mind becomes Aham Mind.
- No gap, transition is instantaneous.

| I am aware of Happiness | I am Happy |
|---------------------------------------|--|
| - Happiness = Vritti, object of | - I – Sakshi have put Kanchukam |
| Sakshi, Priya, Moda, Pramoda. | of mind. |
| - Idam Jnanam | - I Sakshi have become Ahamkara. |
| - Experiential happiness | - Dharmi – Dharma Adhyasa has |
| - I know happiness | taken place. |
| - Avabasya – Avabasaka Sambandha | - Mind Sambanda converts me Sakshi |
| - Mind does not add any value to me | into Ahamkara. |
| Sakshi. | - Joining mind, Sakshi gets Adhyasa |
| - Positive or negative emotions can't | Sambandha. |
| add value to Sakshi. | - Sakshi and mind, different orders of |
| - Can't disturb Sakshi, can't add | reality like waker and dreamer, can't |
| anything. | really join. |

| I am aware of Happiness | I am Happy |
|---|---|
| Sakshi can't be improved by superior or inferior thoughts. No Upakarya – Apakarya Sambandha for Sakshi. Sakshi like Akasha, chid Ananda Rupaha. | No Sambandha possible. Satya Anrutha Mithuni Karana Sambandha. Adhyasa – Adhishtana Sambandha. Waker never joins false dream body. Sakshi never joins false wakers mind. Joining mind, I come to lower level of Ahamkara, take Avatara, not wonderful like Bhagawan but doubtful Jiva Avatara. Descent from Paramartika Satyam to Vyavaharika Satyam. As Vyavaharika I, Ahamkara, I reveal universe. When world is revealed, 2 Sambandhas come. There is Upakarya Sambandha and then Mama Jnanam comes. My world, my family, my child Comes. Yatra Yatra Sambandha Dvayam, Tatra Tatra Jnana Dvayam. |

 Sambanda Dvaya Satve, Jnana Dvaya Satva, Sambanda Dvaya Abave, Jnana Dvaya Abava.



Proved through Anvaya Vyatireka.

Jagrat:

Sambanda Dvaya Satyam, Jnana Dvaya Satyam.

Sushupti Avastabyam:

- Sambandha Abavaha, Jnanasya Dvara Abava.
- This sloka concludes Divertion topic.
- Vikriya Ajnana Shunyatvat.
- In Sushupti Avastha, active Ajnanam is absent.
- What is active Ajnanam?
 Active Ajnanam is that in which mind is projected.

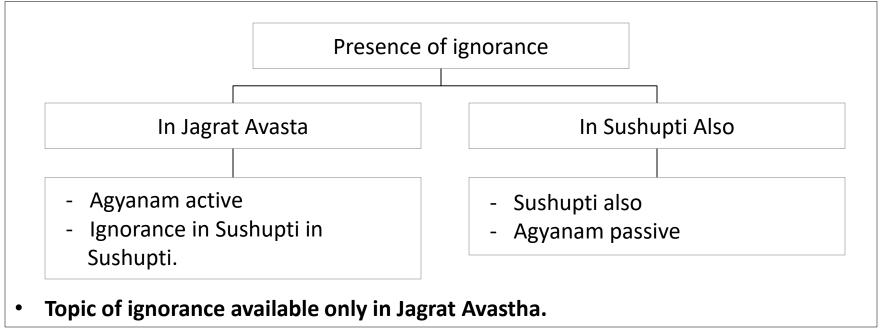
- In Sushupti, Ajnanam is inactive because mind is resolved.
- Ajnam is passive, therefore Vikriya Shunyatvat, mind and thoughts also resolved.
- Since Agyanam is passive and mind and thoughts are resolved, in Sushupti, there is no awareness of mind or awareness of the world.



I am Paramahamsa Sanyasi in Sushpti.

Uttitasya Sataha:

- Only for person woken up in Jagrat, Ajnanam active, Ajnanam is there after waking up.
- Person talks of presence of ignorance in Jagrat Avasta of who I was in sleep, Sakshi Agyanam.



Uttishta Sataha Ajnam Asti :

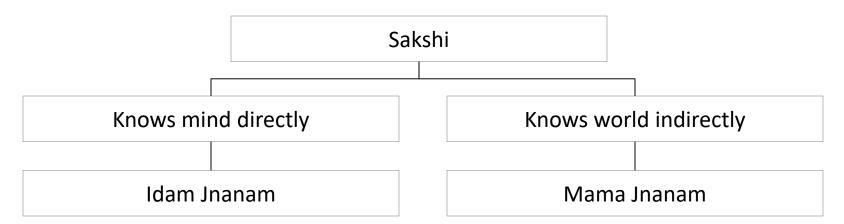
Active Jnanam Asti, mind is there, Na Aham Ajnanyatishan.

- During deep sleep state there was ignorance and therefore I didn't know, I was Sakshi at that time.
- Talks of Agyanam only in Jagrat.
- In Jagrat active ignorance comes, mind also comes, Aham Jnanam and Mama Jnanam also come.

Ataha, Sushupti Avasthayam :

Active Agyanam is not there.

- Divertion topic over.
- Too technical.



- This is essence of divertion.
- Both object of knowledge, therefore Anatma only.

Aham Na Agyanashitam:

Statement of waker about ignorance in sleep.

Na Aham Agyanishitam:

Statement of waker about presence of ignorance in sleep.

Verse 63 – Introduction:

आत्मानात्म-विवेकस्य इयत्ता-प्रदर्शनार्थमाह ।

|| ātmānātma-vivekasyeyattā-pradarsanārtham āha

To show the limit of the discrimination between the Self and the not-Self, the following is said. [Introduction – Chapter 3 – Verse 63]

Now divertion over.

Main Topic:

- Anvaya Vyatireka enquiry can lead upto knowledge I am Atma different from Anatma, world, body, mind.
- But I will never know Atma is ekam or Anekam.
- That Atma is Adhishtanam I can't know through Anvaya Vyatireka.
- To know I am the Adhishtanam, require Mahavakya enquiry.
- Anvaya Vyatireka gives Samanya Jnanam.
- Yoga Shastra Samadhi can help me Abide in Atma, in Nirvikalpaka Avasta but can never know I am Advaitam Brahman.
- Yoga practitioners never come to Advaita Jnanam.
- Yoga talks about Dvaita Atma only.
- Samanya Atma Jnanam you can get in Nirvikalpaka Samadhi.
- Get out of Samadhi and attend Naishkarmya Siddhi class for Mahavakya Vichara and to convert Samanya Atma Jnanam into Visesha Atma Jnanam.

- Advaita Adhishtana Atma.
- Aham Brahma Asmi Jnanam by Mahavakya Vichara only.

a) Atma Anatma Vivekasya:

Result of Atma – Anatma enquiry through Anvaya Vyatireka logic.

b) Iyatta:

This muchness.

c) Pradarshanartham Aha:

- To reveal Ekatma Brahma Jnanam following sloka written.
- Samanya Atma Jnanam is possible.
- Visesha Atma Jnanam not possible.

Verse 63:

वाक्यप्रत्यक्षमानाभ्याम् इयानर्थः प्रतीयते । अनर्थकृत्तमोहानिः वाक्यादेव सदात्मनः ॥ ६३ ॥ vākya-pratyakṣa-mānābhyām iyān arthaḥ pratīyate anartha-kṛt-tamo-hānir vākyād eva sad-ātmanaḥ

From the [subsidiary] scripture text and perceptual evidence, this much is known. But the destruction of ignorance which is the cause of evil to the real Self takes place only from the [principal] text. [Chapter 3 – Verse 63]

a) Vakya Pratyaksha Manabyam:

• With help of Shastra Vakyam.

b) Pratyakshamanam:

- Pratyaksha refers to Anvaya Vyatireka reasoning based on Avasta Traya Anubava.
- Vakyam refers to relevant Sruti which helps in differentiating Atma and Anatma.

Taittriya Upanishad:

```
तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २॥
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tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati II 2 II

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II - II - 2]

```
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
तस्यौष एव शारीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मात् प्राणमयात् ।
अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।
ऋग्दक्षिणः पक्षः । सामोत्तर पक्षः
आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २॥
```

tasyaisa eva sarira atma yah purvasya,
tasmadva etasmatpranamayat,
anyo'ntara atma manomayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam
anvayam purusavidhah, tasya yajureva sirah,
rgdaksinah paksah, samottarah paksah,
adesa atma, atharvangirasah puccham pratistha,
tadapyesa sloko bhavati II 2 II

Of that former (annamaya), this pranamaya is the atman. Different from this pranamaya – self made up of the pranas, there is another self constituted of the mind, with that self made of mind, the pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (adesa) is the trunk and the group of hymns of Atharva-vada is the tail and the support. There is the following Vaidika verse bout it. [II - III - 2]

- Pancha Kosha Viveka helps in differentiating Atma from Anatma.
- With 2 Pramanams, Anubava and Sruti.

c) Iyan Artha Pratidayate:

- This much knowledge alone is possible.
- Samanya Atma Jnanam is possible.
- I am Sakshi, I will know.
- I am Sarvagata, Nitya Chaitanya Svarupa I will know.
- I am different from world of body, mind and Pancha Buta inert objects I will know.
- Is this much knowledge enough for liberation of Jiva?
- I am Sarvagata, Nitya Chaitanya Svarupa Atma, I know by Anvaya Vyatireka and Avasta Traya Viveka.
- This much Samanya Jnanam alone not sufficient.
- All this knowledge yoga philosophy also has.

Yoga says:

• All pervading eternal consciousness are many.

Problem:

- We think there is plurality.
- Plurality is not negated by knowing I am Nitya Sarvagata Chaitanyam.
- Knowledge does not eliminate plurality.
- Yoga has Samanya Jnanam and plurality.
- Samanya Sakshi Jnanam will not tell me I am of a higher order of reality.
- Prapancha is of a lower order of reality.

Conclusion:

- Sakshi Purusha Satyam.
- Prapancha Prakrti, Mithya.
- If Jagat Satyatvam is there, no liberation.
- Even God can't be liberated if world is real, he will be worried about his Baktas because suffering will be real.
- There will be no Moksha for Bhagavan in Pralaya Kala.
- Bhagawan can't stop creating world as long as Karma is there.
- Mithyatva Jnana Bina Jivasya Moksham Nasti, Ishvarasya Moksha Nasti.
- Ishvara Mukta now, he knows Aham Satyam, Jagan Mithya.

Kaivalya Upanishad:

न भूमिरापो न च विह्नरिस्ति न चानिलो मेऽस्ति न चाम्बरं च। एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३॥ समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४॥ na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca | evaṁ viditvā paramātmarūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 || samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmarūpam || 24||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

Nirvana Shatkam:

न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थं न वेदा न यज्ञाः । अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham Na Mantro Na Teertham Na Vedo Na Yajnaha Aham Bhojanam Naiva Bhojyam Na Bhokta Chidananda Rupa Shivoham Shivoham

I am not Punya (good deed), Paap (Sin), Saukhya (friendship), or Dukha (Grief). Neither I am chants (Mantra) or Shrine (Teertha) nor I am the Veda or the sacrifice and oblation. Also, I am not the food, or the one that should be eaten, or the eater. I am eternal happiness or bliss state, I am Shiva, I am Shiva. | |4| |

- Na Punya Papam mame Nasti.
- Na Janma Deha Indriya Nasti.

- Samanya Jnanam will not reveal Mithyatva Jnanam and Advaitam.
- Atma Adhistanam.
- For this Mahavakya Required.
- Aham Satyam Brahma Asmi, Jagat Mithya Asti.
- Jagat Satyatvam is cause of Samsara.
- As long as I am ignorant of Jagan Mithyatvam, ignorance is cause of all problems.

d) Anarta Krut Tamaha:

 Ignorance of the fact that I am Satyam, Jagat is Mithya is cause of all problems, is Anarta Krut Tamaha.

e) Tasya Hanihi:

Destruction of that ignorance.

f) Vakyat Eva Sada Bavati Atmanaha:

- Possible only through Mahavakyam.
- Otherwise, I will say, I am Sakshi, world is Satyam.
- My concept of Moksha will be to somehow get out of the world.
- Can't escape from the world.
- Anatma is all over in all Lokas, including Vaikunta.

Brihadaranyaka Upanishad:

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥ so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre, yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I - IV - 2]

- Dvita Atmai Bayam Bavati.
- Be amidst Anatma and falsify it, drop running.
- I think the world is real because of ignorance.
- Ignorance should go away by Mahavakyam.
- I am not afraid of world, even if I live 200 years.
- Why should I be afraid of worlds continuity?
- This Moksha comes only by Mithyatvam of universe.
- I don't see world as Mithya because of ignorance.
- Ignorance goes by Mahavakya Vichara only.

Anartha Krut Tamaha Hanihi:

- The elimination of ignorance which is cause of all problems.
- Only through Mahavakya Moksha, possible in any Yuga.

Bagawan enjoys freedom by seeing Mithyatvam of the universe.

Gita:

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् । प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ४-६॥ ajō'pi sannavyayātmā bhūtānām īśvarō'pi san | prakṛtiṃ svāmadhiṣṭhāya sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- His own Avatara would have become serious problem for Bhagavan.
- Takes birth without being born means birth is unreal, Ajaha San Avyayam, Always birthless.
- Lord is seemingly born, Jagat Mithya, Avatara Mithya, I know, I don't mind appearing again and again.
- If Bhagavan not afraid of his Avataram why should we be Afraid?
- Don't be afraid of our own Avatara.
- Now we are worried because it is Janma, it is Mithya, Jeevan Mukti is Temporary provisional concept.
- Real Mukti I am not afraid of Anatma.
- Vakyat Eva Sada Bavati Atmanaha, for I Sakshi Atma, Sakrut Tamo Bavati.
- Elimination of Ignorance is through Mahavakyam only.

Verse 64 – Introduction:

द्वितीयाध्यायादौ श्रोतृचतुष्टयम् उपन्यस्तम् । तत्र कृत्स्न-अनात्मनिवृत्तौ सत्यां यः प्रत्यगात्मनि अवाक्यार्थतां प्रतिपद्यते, स क्षपित-अशेषान्तराय-हेतुरिति । न तं प्रति वक्तव्यं किञ्चिद्पि अवशिष्यते । योऽपि वाक्यश्रवण-मात्रादेव प्रतिपद्यते, तस्यापि अतीन्द्रिय-शक्तिमत्त्वात् न किञ्चिद्पि अपेक्षितव्यम् अस्ति । यश्च श्रावित-तत्त्वमस्यादि-वाक्यः स्वयमेव अन्वयव्यतिरेकौ कृत्वा, तदवसाने एव वाक्यार्थं प्रतिपद्यते । असाविप यथार्थं प्रतिपन्नः इति पूर्ववदेव उपेक्षितव्यः । यः पुनः अन्वयव्यतिरेकौ कारियत्वापि पुनः पुनर्वाक्यं श्राव्यते यथाभृतार्थ-प्रतिपत्तये, तस्य कृतान्वय-व्यतिरेकस्य सतः कथं वाक्यं श्राव्यत इति ? उच्यते ।

dvitīyādhyāyādau śrotṛ-catuṣṭayam upanyastam.
tatra kṛtsnānātma-nivṛttau satyāṃ yaḥ
pratyagātmany avākyārthatāṃ pratipadyate sa
kṣapitāśeṣāntarāya-hetur iti na taṃ prati vaktavyaṃ
kiṃcid apy avaśiṣyate. yo 'pi vākya-śravaṇa-mātrād
eva pratipadyate tasyāpy atindriya-śaktimattvān na
kiṃcid apy apekṣitavyam asti. yaś ca śrāvita-tattvam-asy-ādi-vākyaḥ svayam evānvaya-vyatirekau
kṛtvā tad-avasāna eva vākyārthaṃ pratipadyate 'sāv
api yathārthaṃ pratipanna iti pūrva-vad
evopekṣitavyaḥ. yaḥ punar anvaya-vyatirekau
kārayitvāpi punaḥ punar vākyaṇ śrāvyate yathābhūtārtha-pratipattaye tasya kṛtānvaya-vyatirekasya
sataḥ kathaṇ vākyaṃ śrāvyata iti. ucyate

[like Viraj], having rejected the entire not-Self, comprehends the non-sentential import in respect of the inward Self; since he has removed the cause of all impediments, there is nothing else which remains to be communicated to him. Also, a person [like Pisacaka] who comprehends the truth by the merely hearing the text does not require anything more, as he is in possession of extra power. Further, a person [like Svetaketu], who, hearing the text, "That thou art," etc. resorts to the reasoning of anvaya-vyatireka on his own and comprehends the import of the text at the end of this reasoning process, he too can be left alone like the [two] previous ones for the reason that he too has known the truth as it is. But in the case of a person who, even after being made to go through the reasoning of anvaya-vyatireka repeatedly, has to hear the text again and again in order to know reality as it is - for him who has already applied the reasoning of anvaya-vyatireka [to the text], why is the text heard [again and again]? The reply is as follows. [Introduction – Chapter 3 – Verse 64]

At the beginning of the second chapter, four classes of disciples were mentioned. Of these, a person

- Big discussion, big introduction.
- Mahavakyam alone will give Visesha Jnanam.

| Samanya Jnanam | Visesha Jnanam |
|-------------------|---|
| - I am Chaitanyam | - I am Advaita, Satya Adhishtana Nitya Chaitanyam. |

• Adhishtanam – like screen in movie.

| Creation | I, Sakshi am Adhishtanam |
|----------|-----------------------------|
| - Movie | - Screen |
| | Dakshinamurthi Stotram: |
| | - Vishvam Darpana [Verse 1] |

Dakshinamurthi Stotram:

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं पश्यन्नात्मिनि मायया बिहिरिवोद्भृतं यथानिद्रया । यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥ viśvandarpaṇa dṛśyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

- This particular ignorance I am Advaita, Satya Adhishtana Chaitanyam called Visesha Jnanam.
- Visesha Agyanam is Samsara Karanam.
- Mahavakyam attacks this Visesha Agyanam.
- After Mahavakya Sravanam, I will be able to say I am Jagat Adhishtanam and will be able to remember – 5th capsule.
- Whole world is Mithya, entertainment provided for me by my own Maya Shakti.
- Whatever happens, I am not going to be affected.
- This binary format can happen only through Mahavakyam.
- Mahavakyam is Visesha Agyana Nivartakam.
- Binary format Prapakam takes me to that.
- Visesha Agyanam and its nature be taken later.
- Mysterious nature is going to be eliminated by Mahavakyam.
- 4 types of students listen to Mahavakyam, one listens correctly, removes ignorance, nature of mysterious Agyanam revealed.

a) Adau:

- Chapter 2 Naishkarmya Siddhi.
- Verse 2, 3, 4.

कृत्स्नानात्मनिवृत्तो च कश्चिदाप्तोति निवृतिम्। श्रुतवाक्यस्मृतेश्चान्यः स्मार्यते च वचोऽपरः॥ २॥

kṛtsnānātma-nivṛttau ca kaścid āpnoti nirvṛtim śruta-vākya-smṛteś cānyah smāryate ca vaco 'parah

One attains liberation when the entire not-Self gets removed, another person by remembering the sentence heard by him, and someone else by being made to remember the sentence. [Chapter 2 – Verse 2]

वाक्यश्रवणमात्रात् च पिशाचकवद्-आप्नुयात्। त्रिषु याद्यच्छिकी सिद्धिः स्मार्यमाणे तु निश्चिता ॥ ३॥

vāk va-śravaņa-mātrāc ca piśācaka-vad āpnuyāt trişu yādrcchiki siddhih smāryamāņe tu niścitā

sarvo 'yam mahimā jneyo vākyasyaiva yathoditah

Also, by the mere hearing of the text, as in the case of Pisacaka, one attains it. The attainment [of liberation] is accidental in three cases, but in the case of one who is made to remember, there is certainty of attainment. [Chapter 2 – Verse 3]

सर्वोऽयं महिमा ज्ञेयो वाक्यस्येव यथोदितः।

vākyārtham na hy rte vākyāt kaścij jānāti tattvataļ वाक्यार्थं न ह्युते वाक्यात् कश्चिज्ञानाति तत्त्वतः ॥ ४ ॥

It should be known that the entire power [of producing this knowledge] belongs to the sentence itself, as stated. Indeed, no one can really know the meaning of the sentence in the absence of the sentence. [Chapter 2 – Verse 4]

- 4 types of seekers introduced by Purva Pakshi.
- Purva Pakshi proves Mahavakyam not compulsory for Jnanam and Moksha.

Purva Pakshi:

Even without Mahakya Jnanam Moksha is possible.

4 Types of seekers of Visesha Jnanam (different levels of preparation)

(I) Vakya Ashravanena Jnanam

- Gets knowledge by Intuition, quietening mind, silencing mind.
- Bodhi tree approach.

Brihadaranyaka Upanishad:

- Chapter 1 4th Section
- Brahmaji meditated and got Jnanam.
- Without listening to Mahavakyam.

(II) Sravanena Jnanam

Listens and gets Jnanam

(III) Vakya Smaranena Jnanam

- Doesn't understand in class, goes on thinking, Jnanam suddenly flashes.
- Smaranam, produces Jnanam, not Vakyam.

Example:

- Brighu Varuni

(V) Vakya Smaaranakam

- Guru pecks repeatedly.
- Tat Tvam Asi

Example:

- Keno Upanishad – student.

Taittriya Upanishad – Brighu Valli:

त होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥२॥

tagmhovaca, yato va imani bhutani jayante, yena jatani jtvanti, yatprayantyabhisamvisanti, tadvijijnasasa, tad brahmeti, sa tapo'tapyata, sa tapastaptva || 2 ||

To him (Bhrgu) he (varuna) a gain said: "that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance; and after having done penance.... [III - I - 2]

Brighu reflects and knows later.

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आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दो प्रयत्त्वमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥१॥
```

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratitisthati, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III - VI - 1]

Purva Pakshi – quotes 4 cases and says Mahavakyam not necessary.

Sureshvaracharya:

Common to all:

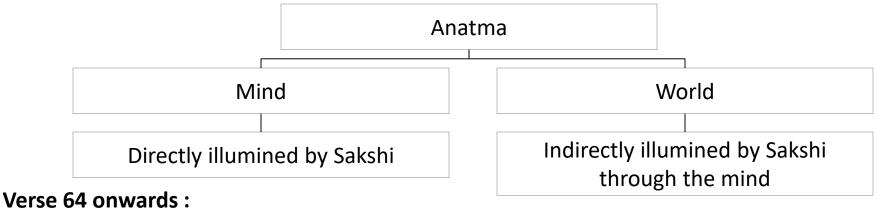
- Mayavakyam involved, may understand in next Janma, Guru not present.
- Credit goes to Mahavakya Upadesa only.
- Mahavakyam alone gives knowledge, immediately or later.
- Bodhi tree, knowledge received in previous Janma.
- Intuition does not give knowledge.
- Knowledge comes in Purva Janma Prajapati or Vamadeva.

Sureshvaracharya:

- Mahavakyam alone gives knowledge at time of Sravanam only.
- Smaaranam type of student referred here.
- Listens to Mahavakyam repeatedly removes Agyanam.

Revision : Verse 64 Introduction

• Divertion topic concluded in Verse 62.



- Mahavakya alone has capacity to eliminate Moola Avidya.
- Anvaya Vyatireka prepares the mind.

Purva Pakshi: Quotes

• 4 levels of students, Moola Avidya common.

i) Asravanena Jnanam:

ij Asiavaliella Jilalialli .

Brihadaranyaka Upanishad:

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति, तत एवास्य भयं वीयाय्,
कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsya bhayaṃ vīyāy,
kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I - IV - 2]

- Prajapati, Brahmaji himself saw the truth that there is no 2nd one other than himself.
- Guru Upadesa not mentioned.
- Vamadeva within Garbha in womb of the mother.

Brihadaranyaka Upanishad:

बह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतींह य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवित, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवित; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनिक्तः; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवित, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १०॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati.
atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuḥ, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam
yad etan manuṣyā vidyuḥ II 10 II

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I - IV - 10]

• I am everything.

II) Vakya Sravanat:

• 2nd chapter – Naishkarmya Siddhi.

Example:

- Pishachaka Vatu gained Jnanam by causal Sravanam.
- Some teacher and students were discussing, Pishacha overheard, understood, got liberation.
- Original students did not understand Tat Tvam Asi.
- Pishacha Aranyam Gataha.
- Tat Tvam Asi Sravanam matrena Jnanam Avaptavan.

III) Vakya Smaranam:

• At time of Sravanam did not get knowledge, contemplated without teacher.

Taittriya Upanishad: 3rd Chapter – Brighu Valli

• Annam, Pranam, Varunam taught.

भृगुर्वे वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥१॥ bhrgurvai varunih varunam pitaramupasasara, adhihi bhagavo brahmeti, tasma etatprovaca, annam pranam caksuh srotram mano vacamiti II 1 II

Bhrgu, the well known son of Varuna, approached his father, Varuna and requested, "O revered Sir, teach me Brahman". Varuna said, thus, to him (Bhrgu), "Food, prana, the eyes, the ears, the mind and the speech – are Brahman". [III - I - 1]

त होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥२॥

tagmhovaca, yato va imani bhutani jayante, yena jatani jtvanti, yatprayantyabhisamvisanti, tadvijijnasasa, tad brahmeti, sa tapo'tapyata, sa tapastaptva || 2 ||

To him (Bhrgu) he (varuna) a gain said: "that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance; and after having done penance.... [III - I - 2]

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खिल्वमानि भुतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति । तिद्वज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । त होवाच । तपसा ब्रह्म विजिज्ञासस्य । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥१॥

annaddhyeva khalvimani bhutani jayante I
annena jatani jivanti I
annam prayantyabhisamvisantiti I
tadvijnaya punareva varunam pitaramupasasara I
adhihi bhagavo brahmeti, tam-hovaca I
tapasa brahma vijijnasasva I tapo brahmeti I
sa tapo'tapyata I sa tapastatva II 1 II

annam brahmeti vyajanat I

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: "Revered Sir, teach me Brahman". Varuna told him" "By deep thinking (tapas) seek thou to know Brahman. Tapas is Brahman". He performed tapas and having performed tapas... [III - II - 1]

- Brighu reflected on Tvam Pada Annam, Pranam, and Tat Pada (Yatho Va Imani butani jayante...)
- Teacher independently taught Tvam and Tat Pada.
- Brighu worked on it, and got Prana Brahmeti Divya Janat, Mano Brahmeti Divya Janat, Vigyanam Brahmeti Divya Janat, Anandam Brahmeti Divya Janat.

IV) Vakya Smaaranam:

- Teacher gives Mahavakyam 1st time.
- Student impenetrable.

Chandogya Upanishad: 6th Chapter

9 Examples:

- Madhu, Vriksha, Tiraskara, Lavana.
- In each verse, he ends with: Aitadmyam Idagum Sarvam.... Tat Tvam Asi –
 Shevetaketo..

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमिस श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥७॥

Sa ya eşo'nimaitadātmyamidam sarvam tatsatyam sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijnāpayatviti tathā somyeti hovāca.

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6-8-7]

- Guru repeats 9 times and student picks up Jnanam.
- In Prajapati, Vamadeva, Pishacha, Brighu, Shvetaketo, knowledge takes place in different ways.

Sureshvaracharya:

- Knowledge may rise in different ways, one common factor is Mahavakyam is involved,
 Tvam and Tad Pada Aikyam.
- Sravanam always has been done in this Janma or Purva Janma.
- Because of some obstacle Jnanam not gained.

Gita:

अर्जुन उवाच । अयतिः श्रद्धयोपेतो योगाच्चलितमानसः । अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६-३७॥

arjuna uvāca ayatiḥ śraddhayōpētah yōgāccalitamānasaḥ | aprāpya yōgasaṁsiddhiṁ kāṁ gatiṁ kṛṣṇa gacchati || 6-37 ||

Arjuna said: When a man, though possessed of faith, is unable to control himself, whose mind wanders away from yoga, to what end does he – having failed to attain perfection in yoga – go, O Krsna? [Chapter 6 – Verse 37]

- Casual Sravanam may be required as a trigger.
- Vamadeva, Prajapati, Pishacha, Brighu Rare cases, we are not like them.
- Mahavakya alone removes Moola Avidya.
- Moola Avidya Nivritti Mahavakya Eva Bavati.

a) Dvitiya Adyaya – Adau:

In the beginning of 2nd Chapter.

b) Srotru Chatushtaya Upanyastham:

4 types of students were mentioned.

c) Tatra:

Among 4.

d) Krutasna Anatma Idagun Satyam:

• In case of students of 1st type – Prajapati and Vamadeva.

e) Krutsna Anatma Nivrittou:

- When entire Anatma Prapancha is absent, Dvaita Prapancha or Triputi is Absent, in a moment of thoughtlessness, silence, quietitude, Jnanam takes place.
- When Brahma comes out of Vishnus Navel, Brahma need not do Sravanam, Mananam.
- By mere Blessing of Vishnu, Brahma, Hiranyagarbha, will automatically remember,
 Sarva Veda Jnanam based on Sarvagyatvam of previous Srishti.

f) Yaha:

Like Vamadeva, w.r.t. Pratyagatma, Advaita Atma.

g) Avakriyarthatham Pratipadyate:

- Gains knowledge of nonduality.
- Avakriyarthatha technical word, nonsentential meaning, knowledge of nonduality, student no. 1 attains.
- What is glory of that student?

h) Saha Shapita Antaraha Hetu:

- Student is free from all obstacles for the understanding of Mahavakyam.
- Antaryaha = Pratibandha.
- Hetu = Cause.
- Antaraha Pratibanda Karanam = Papam.
- Shapita Free from.
- It was this Papam which was obstructing knowledge during Mahavakya Sravanam in the Purva Janma.
- Received knowledge, remained as Academic knowledge.
- Remained in Δ format.
- Didn't have courage to come to binary format, even though knowledge is crystal clear.
- What obstructed him to shift to binary format?

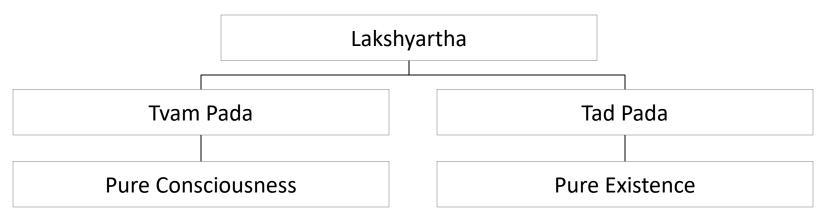
- No visible obstacle.
- Invisible obstacle = Pratibanda.
- Required body + mind, new Janma for dropping Pratibanda.
- Mahavakyam in conscious mind flashes like tubelight.
- Shapita free from all obstacles.
- Nothing to comment on 1st student, interested only in 4th student.

i) Kinchit Api Na Avasishyate:

Yaha Api Vakya Sravana Api eva.

2nd Case: Pishacha:

- Listens to Tat Tvam Asi and says thank you.
- No Tad Pada Jahal, Ajahal, Baga Tyaga Lakshana, Vachyartha, Lakshyartha.



- Anvaya Vyatireka, Anyontara Atma.
- Mahavakya employed, student understood message.

j) Atendriya Shakti Matvat:

- Because of Supra Sensuous capacity, power of intellect, because of Purva Janma Sravanam of Vedanta.
- No Vaishamya Nairgrinya Dosha as per Brahma Sutra.
- No Partiality by Bhagawan.
- Student has worked for it in Purva Janma.
- In 99th Year, person listens to Vedanta, carried forward in next Janma.
- Sravanam never wasted understood, not understood, sleeping in class, it will click sometime.
- Atendriya Shakti of Vedanta Sravanam is most encouraging part of study.
- Pishcha case over, instantly understood like Keno Student.

3rd Case: Brighu:

k) Yascha Sravitaha Tat Tvam Asi Adhi Vakyaha:

Listens to Mahavakyam from Teacher.

I) Svayam Eva Anvaya Vyatirekau Kritva:

- 3rd student dimmer.
- Goes back to teacher.
- How can I be Brahman?
- I am born, growing, will be gone...

- He failed w.r.t. Annamaya Kosha.
- Varuna Guru didn't help him.

Taittriya Brighu Valli: 3rd Chapter

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अन्नं ब्रह्मेति व्यजानात् ।
अन्नाद्ध्येव खिल्वमानि भृतानि जायन्ते ।
अन्नेन जातानि जीवन्ति ।
अन्नं प्रयन्त्यभिसंविशन्तीति ।
तिद्वज्ञाय । पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । त होवाच ।
तपसा ब्रह्म विजिज्ञासस्य । तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ॥१॥
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annam brahmeti vyajanat I
annaddhyeva khalvimani bhutani jayante I
annena jatani jivanti I
annam prayantyabhisamvisantiti I
tadvijnaya punareva varunam pitaramupasasara I
adhihi bhagavo brahmeti, tam-hovaca I
tapasa brahma vijijnasasva I tapo brahmeti I
sa tapo'tapyata I sa tapastatva II 1 II

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: "Revered Sir, teach me Brahman". Varuna told him" "By deep thinking (tapas) seek thou to know Brahman. Tapas is Brahman". He performed tapas and having performed tapas... [III - II - 1]

m) Tad Avasane Eva:

At end of long enquiry of Anvaya Vyatireka.

n) Vakyatvam Pratipadyate:

- He understood Aikyam without Guru teaching.
- Guru said once, therefore Vakya Sravanena Jnana Prapti.

o) Asou Api:

- 3rd student had Vakya Sravanam from his Guru.
- Vakya Smaranam bright, got knowledge from meditating.

p) Iti Purva Vat Eva Upekshitvayaha:

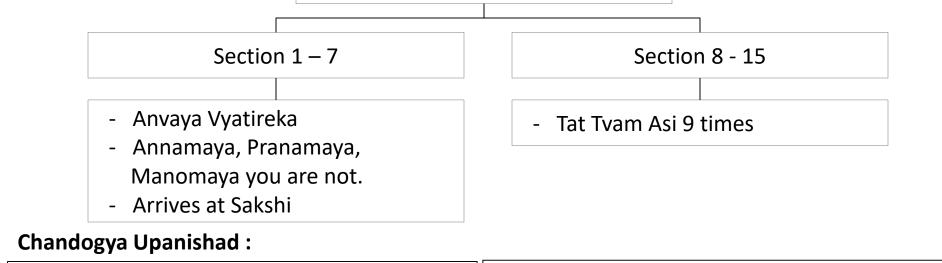
- Nothing to comment, leave him out.
- 4th Student Svetaketu:
- Repeated Sravanam.

q) Yah Punaha Anvaya Vyatirekena Svetaketu:

अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी

वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा

सोम्येति होवाच ॥ ६.५.४॥



Annamayam hi somya mana apomayah pranastejomayi

2564

vagiti bhuya eva ma bhagavanvijnapayatviti tatha

somyeti hovaca II 6.5.4 II

Chandogya Upanishad – Chapter 6

"O Somya, the mind is nourished by food, prana by water, and speech by fire." [Svetaketu then said,] "Sir, will you please explain this to me again?" "Yes, Somya, I will explain again," replied his father. [VI - V - 4]

r) Upavsasa:

- Made to fast for 15 days.
- Mind couldn't chant Sama Mantras.
- Annam and mind has relationship.
- Annam, Bautikam, Jadam.
- Mind, Bautikam, Jadam, you are Chetanam, you are not the mind.
- Then Sushupti Analysis, Sakshi equated to Brahman, that Brahman you are Svetaketu.
- Mahavakya taught in 8th section.
- In 8th section, teacher said, Tat Tvam Asi.
- For extraordinary student, one time enough.

s) Punaha Punaha Vakyam Shravyate...

- Tat Tvam Asi repeated 9 times with examples Madhu, Samudra, Vriksha, Bheeja, Lavana, Gandhara, Taskara.
- For what purpose repetition?

t) Yatha Butha Artha Pratipattaye:

- For giving knowledge of reality, the understanding, I am Brahman.
- Brahman is me.

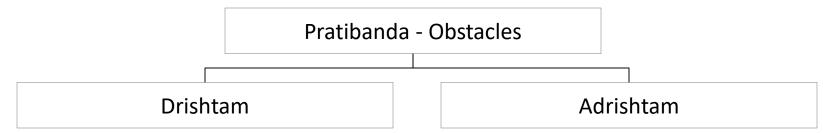
I am of a higher order of reality, world is of a lower order of reality.

t) Kruta Anvaya Vyatireka Tasya Sataha:

- For student who has done Anvaya Vyatireka, Katham Vakyam?
- W.r.t. 4th category of student Kena Prakarena, normal meaning, here Kasmat Heto ho –
 why does teacher make student repeat Mahavakyam again and again?

u) Iti Uchyate:

- For that answer is given.
- Agyanam virus, Bacteria does not go easily.
- Cancer cells adamant, recalcitrant, cells don't die.
- For Agyanam, Radiation is Tat Tvam Asi.



Example : 10th man.

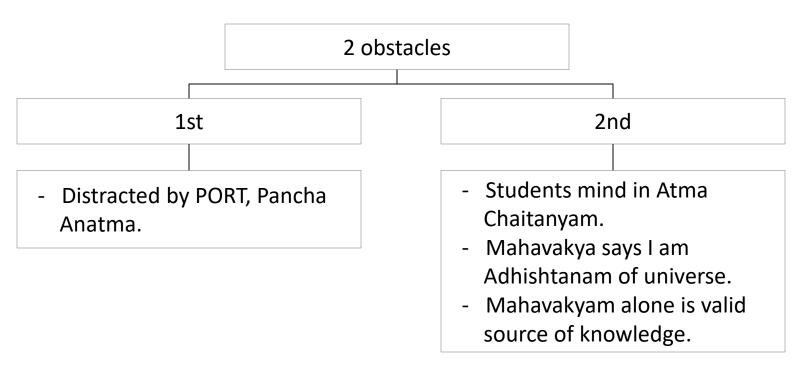
Verse 64:

नवसङ्ख्याहृतज्ञानो दशमो विभ्रमाद्यथा। न वेत्ति दशमोऽस्मीति वीक्षमाणोऽपि तान्नव॥ ६४॥

nava-saṃkhyā-hṛta-jñāno daśamo vibhramād yathā na vetti daśamo 'smīti vīkṣamāṇo 'pi tān nava

It is just like the case of the tenth man who, even though looking at the nine people, does not know "I am the tenth man," being overwhelmed by the number "nine" due to delusion. [Introduction – Chapter 3 – Verse 64]

- 10 Brahmacharis crossed river to attend function wit Gurus permission, Swam across.
- Leader wanted to make sure 10 are intact, answerable to Guru.
- Realises 10th not there in the place where it is not.
- Tat Tvam Asi gives valid knowledge, Pramanam.
- 10th man will never claim I am 10th man and get relieved.
- · No relief, nodding head.
- Sadhaka says understood, nods head but does not claim Brahman, still wants to be Sadhaka, Mumukshu.
- Understanding is there, but no relief.
- Mind not abiding as 10th, still absorbed in Nava Sankhya.
- Sadhaka preoccupied with possession, profession, family, body, mind, not Sakshi –
 Atma Brahman.



- No other Pramanam to prove or contradict I am Brahman.
- Mahavakyam should be taken as final source of knowledge, taken as fact, never wait for it be proved in meditation.
- In meditation waiting and looking for mysterious experience.
- We are trying to test and validate message of Mahavakyam through some other Pramanam.
- There is no other Pramanam to prove Mahavakyam.
- I don't have sufficient Sraddha in Mahavakyam to claim I am Muktaha.
- This understanding is final, don't require any more proof or knowledge.
- I can claim I am Jnani, not for other people.

- Understanding is Jnanam, I have understood, I Atma am Muktaha, was, is, ever will be Muktaha.
- I am no more Sadhaka, Mumukshu, start practicing binary format right now.
- Why should I wait?
- This conviction does not come because of lack of Sraddha.

Gita:

अश्रद्दधानाः पुरुषाः धर्मस्यास्य परन्तप । अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३॥

aśraddadhānāḥ puruṣāḥ dharmasyāsya parāntapa | aprāpya māṃ nivartantē mṛtyusaṃsāravartmani || 9-3 ||

Persons without faith in this dharma (the divine Self), O Parantapa, without attaining Me return to the path of rebirth, fraught with death. [Chapter 9 – Verse 3]

• Ashraddha w.r.t. Mahavakya is obstacle.

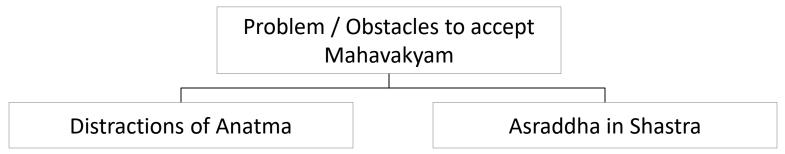
Karma Khanda:

- Bhagavan is the saviour.
- Have Sraddha.

Jnana Khanda:

- Don't require saviour, is the teaching.
- Don't have Sraddha.

- Same Sraddha of Karma Khanda, I don't have for Jnana Khanda.
- Why Jnana Khanda is superior to Karma Khanda?
- Duality talked in Karma Khanda Dvaitam, is negated by Advaitin in Jnana Khanda, therefore superior.
- Jnana Khanda is greater well wisher than 100's of mothers.
- Vedanta is greater wellwisher.
- Mahavakya understanding with Sraddah is enough for Moksha.
- Take understanding as final.



Both of above are true in the case of 10th Man example also.

a) Dashamaha:

• 10th man.

b) Nava Sankhya Ahruta Jnanaha:

- Jnanam = Awareness, intelligence, mind, Buddhi, Antahkaranam.
- Distracted by counting of other 9 Brahmacharis.

c) Vibramatha:

- Because of ignorance, there is delusion.
- Ignorance + Distraction = Delusion
- Agyanam + Brantihicha.

d) Dashama Asti Na Vetti:

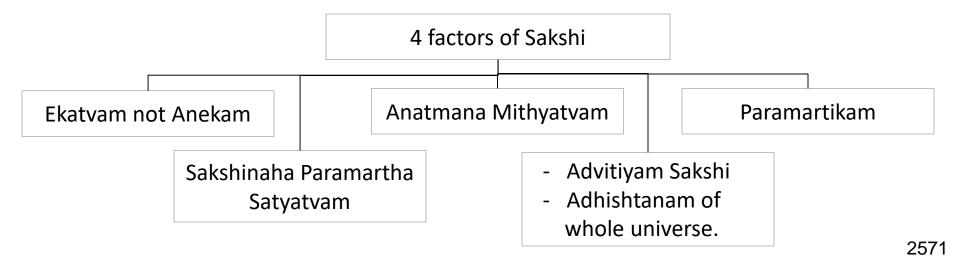
Don't claim I am 10th man with a relaxed mind.

e) Tan Nava Bikshamana Api:

- Even though fact is very evident, he is observing 9 members.
- Observation itself is proof of existence of Sakshi, Chaitanyam, Brahman, observer.
- Look at group Photograph, checker not clicked in photograph.
- Existence, evident, ever evident observer missed.

Revision – Verse 64:

- Mahavakyam alone will eliminate Moola Avidya, self ignorance.
- Self ignorance regarding true nature of Sakshi.



By Anvaya Vyatireka we can arrive at following conclusions:

- I. I am conscious principle, I am different from Pancha Kosha, Sharira Trayam.
- II. Consciousness is all pervading.
 - Limitations belong to observed body not observer consciousness I.

III.

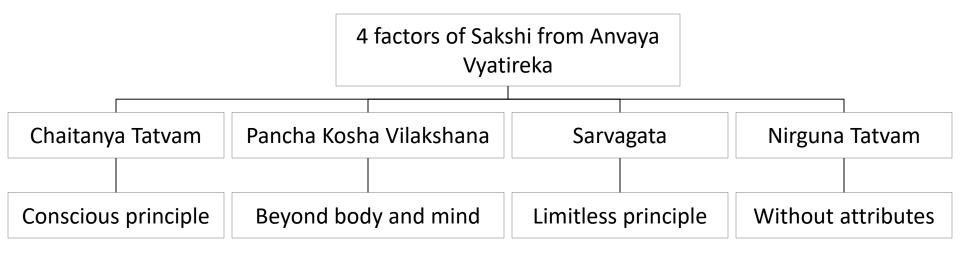


In Sushupti:

- In Sushupti I Sakshi, observer exist but I don't identify with physical body.
- When I don't identify with physical body, I don't experience time.
- Timewise and spacewise limitations appear in Jagrat when mind is awake and it illumines body and world.
- I am Desha Paricheda Rahita Sakshi.
- I am Kala Paricheda Rahita Sakshi.

IV. I am Sarvgata, Nirguna Sakshi.

4 things I gather from Anvaya Vyatireka.



- Without Mahavakya I will commit blunder of Yoga "there are many eternal all pervading consciousness".
- Without Mahavakyam I will not know I am of a higher order of reality.
- No way of knowing this by any amount of experiences in the outer world.
- Can never know by logic, Science can't prove consciousness is of a higher order of reality.
- Require Mahavakya employment to know I am of higher order of reality.
- World, body, mind complex is of lower order, Mithya.
- This knowledge I can't get without Mahavakyam, can't know by Anvaya Vyatireka or in Nirvikalpaka Samadhi or by science, or logic.

Moola Avidya has 2 functions, components

Avarna Shakti

- Concealing nature of Sakshi
- Paramartika Satyam ignored.
- Advitiya nature ignored.

Vikshepa Shakti

- Distracts our attention towards Anatma.
- High obsession with Pancha Anatma called Vikshepa Shakti.
- Keeps us occupied, busy with profession, possession body, mind.
- Distraction, Vikshepa, Moha, Branthi, obsession with Anatma and concealment of Paramartika Satyatvam is the biggest problem caused by function of Moola Avidya.
- Between Avarna Shakti and Vikshepa Shakti, what causes what, is difficult to say.
- Because of obsession, with Pancha Anatma, I forget my Sakshi nature or because I forget myself I am obsessed with the world.

Baja Govindam:

बालस्तावत्क्रीडासक्तः

तरुणस्तावत्तरुणीसक्तः । वृद्धस्तावचिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७॥ (भज गोविन्दं भज गोविन्दं...) Balastavatkridasaktah tarunastavattarunisaktah I Vrddhastavaccintasaktah parame brahmani ko'pi na saktah II 7 II (bhaja govindam bhaja govindam...)

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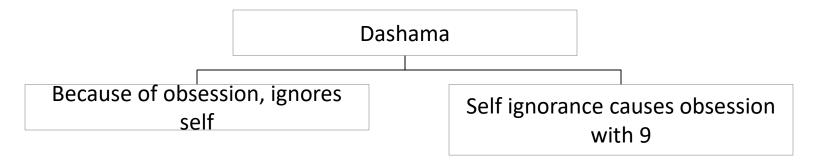
So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

- Therefore I ignore my true Sakshi nature.
- Avarna Shakti and Viksepa Shakti are mutually cause effect consequence.

Technically:

| Avarna Shakti | Vikshepa Shakti |
|---------------|-----------------|
| Cause | Effect |

- On enquiry, find each one re-inforcing other.
- 2 fold adverse consequence is caused by Moola Avidya.
- Sureshvaracharya explains this with Dashama Drishtanta.



Mutually both get reinforced, net result is Samsara.

Verse 64:

a) Tannava Vikshamanaha Api:

- Very fact, he is obsessed with 9 people is ample proof to establish I observer am different from 9 others.
- If different, I am 10th, I don't require proof for that.
- 9 members require proof.

| I | 9 Others |
|---|---|
| Counting person am 10th man. No need of proof or counting. For Sakshi, no proof required. Self evident. | Require Pramanam, proof. Body, mind, world require Pramanam to prove. |

- 10th man manages to ignore himself as 10th man and gets worried also, lost in 9 men complaining I have not yet got one more person.
- What I want is Nimmathi, Shanti.
- Because of self ignorance, no Nimmadi in life, no peace of mind.
- I am Searching my Svarupam, it is missed in this external world, it is success of moola Avidya, Maya Shakti.
- Moola Avidya laughing everytime we are crying.
- Loud laughter because we have managed to miss the most evident entity.

Taittriya Upanishad:

```
आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खिल्वमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविश्वन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥१॥
```

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratitisthati, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III - VI - 1]

- Some Guru has to come and give Upadesa, Saha Dasamaha Asti.
- Even when guru is saying... Tat Tvam Asi, Dashama is preoccupied with one two Anatmas and entire life missed, missing the tenth.

Prayer:

- Next birth, must get same guru...
- Aghatita Ghatana Patiyasi Maya...
- Maya Panchakam by Shankara glorifies Maya power.

Maya Panchakam:

निरुपमनित्यनिरंशकेऽप्यखण्डें मिय चिति सर्वविकल्पनादिशून्ये। घटयति जगदीशजीवभेदं त्वघटितघटनापटीयसी माया।।१।।

Nirupama Nithya Niramshake Api Akhande Mayi Chithi Sarva Vikalpanadi Shoonye I Ghatayathi Jagadeesha Jeeva Bhedham Tvadh Agaditha Ghatana Patiyasi Maya II 1 II

Maya, which is adept at making the impossible happen, superimposes on me (the Atman) who am in reality pure Consciousness, who am incomparable (because the Atman is the only reality and there is therefore nothing else with which is can be compared), who am eternal, partless, unlimited by space, time and other objects, in whom there is no differentiation whatsoever, the distinctions in the form of the world, God and the individual soul. [Verse 1]

b) Na Vetti Dasham:

- Because of Nava Sankhya Ahruta Jnanaha...
- In class, family members occupying most part of mind.
- Tat Tvam Asi missed, it Buma Rangs back to Guru, Ricochetting, after hitting solid head of student.

Verse 65 – Introduction:

अथ दृष्टान्तगतम् अर्थं दृष्टान्तिकार्थे समर्पयिष्यन्नाह ।

atha dṛṣṭānta-gatam artham dārṣṭāntikārthe samarpayişyann āha

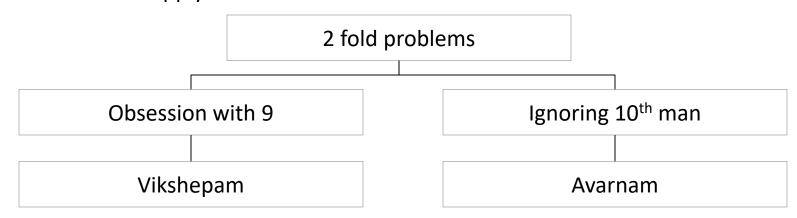
Now, applying the meaning sought to be conveyed by the example to the exemplified, the following is said. [Introduction - Chapter 3 – Verse 65]

a) Atha:

Now.

b) Drishtanta Gatham Artham:

• 10th Man idea apply to Sakshi.



• Both mutually re-inforcing, in the case of Brahman all the time.

2 fold problems

 Obsession with world, body, mind, profession, possessions.

- Missing Brahman
- Missing peace of mind,
 Poornatvam, Ananda,
 Shantihi.
- Anything worth while in life from which we are running like headless Chicken.
- Head is there, no content of Brahman.

b) Samarpiyet Aha:

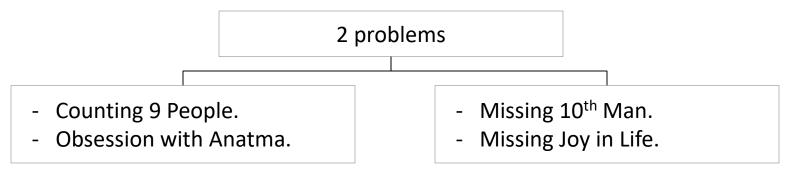
Extending to Brahman, author gives following sloka.

Verse 65:

अपविद्वद्वयोऽप्येवं तत्त्वमस्यादिना विना । वेत्ति नैकलमात्मानं नान्वेष्यं चात्र कारणम् ॥ ६५ ॥ apaviddha-dvayo 'py evam tat-tvam-asy-ādinā vinā vetti naikalam ātmānam nānveşyam cātra kāraņam

In the same way, though the Self is free from duality, one does not know the only Self without texts like "That thou art." The reason for this need not be searched. [Chapter 3 – Verse 65]

All people are ignoring Sakshi Brahman because of 2 problems.



Yogis think:

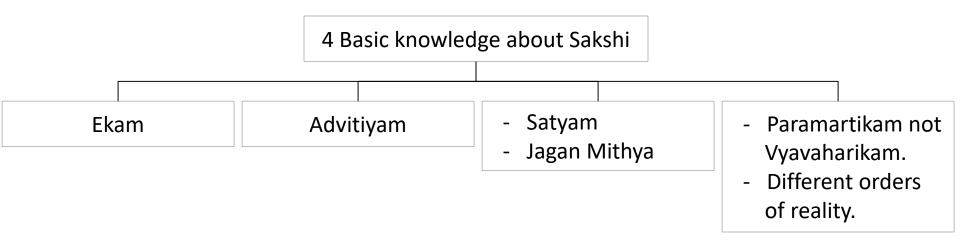
- Because I am absorbed in world, I am missing true nature of myself.
- They think, if we negate Anatma by Anvaya Vyatireka, learn to withdraw from all thoughts, will withdraw from ignorance.
- Abide in Sakshi Svarupa, we will get Advaita Jnanam.
- They don't want to come to Mahavakyam.

Yoga Philosophy:

 If entire Anatma is negated by practing Ashtanga Yoga, can get out of Anatma, can abide as Sakshi.

Yoga Argument:

- Sakshi is self evident, Svayam Prakasha Chaitanyam, will reveal itself as Paramartika Satyam.
- I am Sakshi, Chaitanyam, get Samanya Jnanam of Sakshi.



- This is the heart of Naishkarmya Siddhi, 4 chapters.
- Yoga will never know because Pramanam is not available in Nirvikalpaka Samadhi.
- Sakshi can never serve as Pramanam to reveal Sakshi is Paramartika Satyam.
- Sakshi will not whisper in my ears, do you know I am Sakshi, Paramartika Satyam, free from Anatma, Advitiyam, Jagat Adhishtanam, from me Sakshi whole Mithya world has come.
- Sakshi, Atma, Chaitanyam, not a Pramanam, will never give any knowledge.
- If Chaitanyam can give knowledge, we all would have gained knowledge in previous Janmas when we had Chaitanyam.
- In Sushupti, every day entire Anatma is resolved, and Chaitanyam is there.
- In Sushupti, Sakshi never says I Chaitanyam, am Paramartikam.

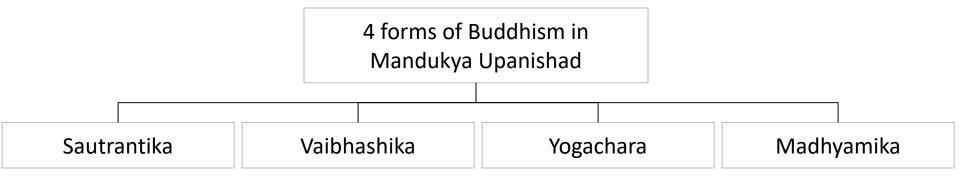
a) Apa Viddham:

Apa + Vyadhu – Dhatu.

- After elimination of Dvaita Prapancha even after sitting for 1 billion Janmas Sakshi will not announce its nature.
- Previous turbulently ignorant, now quietly ignorant.
- Ignorance does not go because Sakshi is not source of any knowledge.
- Chaitanyam is self evident but itself can't give self knowledge, that self evident Chaitanyam is Paramartika Satyam.
- For that Mahavakya Vedanta Pramanam required.
- Enough of sitting in Samadhi for Advaita Jnanam, Uttishta.
- Even if person sits in Samadhi as pure Sakshi, having eliminated entire Dvaita Prapancha, Anatma Prapancha, Triputi.

b) Tat Tvam Asi Ayadhinam:

- Without employment of Mahavakyam from Guru, can't get Moksha.
- 4 students Prajapati, Vamadeva, Brighu, Pishacha, exceptions, heard Mahavakyam in previous Janma.
- Mahavakya was in subconscious mind as Vasana, got activated like tubelight in this Janma.
- Knowledge only from Mahavakya.
- If Buddhists didn't listen to Mahavakyam then their knowledge is not Advaita Jnanam.



• Knowledge under tree, not Aham Satyam Jagan Mithya.

c) Tat Tvam Asi Vakyam Bina:

Know importance of Mahavakyam.

d) Ekalam Atmanam Na Vetti:

Ekalam – means Advitiyam, Ekalaha, Paramartikam, Atma Na Vetti.

e) Atra Karanam Na Anveshyam:

- Don't ask more question about cause of ignorance.
- Why person doesn't know Advaita Jnanam?
- Explains in next verse.

Verse 66 – Introduction:

"नान्वेष्यं चात्र कारणमित्युक्तं, तत् कस्मात्?" इति चोदिते प्रत्याह अन्वेषण-असिहष्णुत्वात्। "तत् कथमिति?" आह। nānveşyanı cātra kāraņam ity uktam tat kasmād iti codite pratyāhānveşaņāsahişņutvāt. tat katham ity āha

If it be asked: "It has been stated that the reason for this need not be searched. Why is it so?" we reply that it cannot stand the search. To the question, "How is it so?" we reply as follows. [Chapter 3 – Verse 66]

a) Verse 65 – Na Anveshyam Cha Atra Karanam:

In this regard, why people don't know the reason for Moola Avidya?

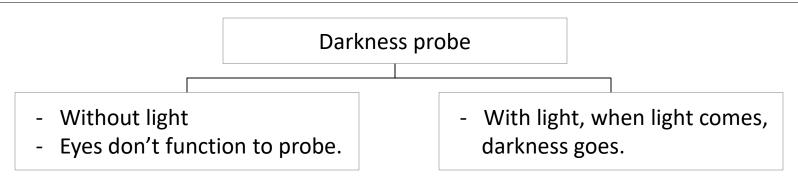
Why you say:

- You should not ask cause? Isn't there a cause?
- Moola Avidya is cause for self ignorance and distraction.
- Certain things we can generally talk but when you probe you have a problem.

Example:

- Night darkness.
- Why can't we see things clearly at night?
- Because of darkness.
- What is darkness?

- We can to see darkness with our eyes.
- Darkness is that in which eyes do not function.
- If eyes were functioning, world would have been seen.
- Since eyes don't function, eyes can't understand darkness.
- Therefore person thought, since eyes don't see darkness, will bring light.
- With light eyes see, can't employ eyes to research darkness.
- With help of light, darkness disappears.
- Darkness can never be probed with light or without light also.



- What is darkness?
- Mysterious entity, responsible for non function of things which can be probed.
- In tradition, there are books written on darkness, what is it?
- Still in darkness.

Chinmaya Story:

Sun god wanted to marry a beautiful girl called miss light.

| Surya | Nisha |
|----------|-------------|
| Pullinga | Strilingaha |

- Where is Nisha? On the other side of earth, sun god wanted to meet, date and marry.
- When sun went there, miss Nisha went to other side.
- Therefore sun god, bachelor going round and round for meeting miss Nisha.
- Darkness is a mysterious thing, can't probe.
- If you want to probe ignorance, with light of Pramanam, ignorance is not there.
- When Vedanta Pramanam comes, ignorance goes.
- Without Pramanam can't know.

Ignorance

In Absence of Pramanam can't know, ignorance comes.

- In presence of Pramanam, ignorance is not there.
- Therefore ignorance is Anirvachaniyam.
- Don't try to know what is ignorance.
- Bring Pramanam, knowledge, ignorance goes.
- By asking question about ignorance, confusion grows.

- Never take light to study darkness.
- Without light can't study darkness.
- Without light eyes can't function.
- I am not seeing is called darkness.
- I am seeing is called Light.
- If you are seeing, its not called darkness.
- Darkness is not function of eyes.

Gita:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९॥ yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī | yasyāṃ jāgrati bhūtāni sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Darkness is condition in which eyes don't function.
- Can't say eyes are not seeing Darkness.
- Darkness is a state where eyes don't function.
- Eyes function only in medium of light.

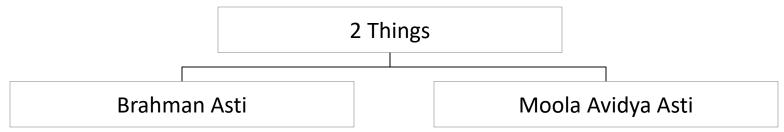
- Exactly like Darkness being Anirvachaniyam ignorance is also Anirvachaniyam.
- Ignorance and darkness are Bava Abava Vilakshanam.
- Agyanam not Bava Abava Rupam.
- Because it is Bava Abava Vilakshanam, it is Anirvachaniyam, in describable, mysterious.
- What is intellects problem?
- Intellect will understand anything when it can categorise.
- Intellect understands only by categorization.
- Moola Avidya is not available for categorization as Bava or Abava Rupam.
- Anveshana, not subject to categorization, probing, enquiry.

b) Asishnu:

- Does not allow Pariharam.
- Moola Avidya is a question, don't put question in front of question.
- Pariharam Punah Chodayam Na Punah Pari Chodyantham.
- By Tat Tvam Asi alone, Mahavakyam alone, Moola Avidya can be tackled.
- Bring Mahavakyam and remove Moola Avidya.
- Never bring Pramanam to study Moola Avidya.
- Why?

c) Niralamba:

- Exists without any clear features of its own.
- Feature of existence, Moola Avidya does not have.
- If it has feature of Moola Avidya, there will be 2 things.



- Moola Avidya exists in a mysterious manner.
- Can't say Moola Avidya is sat or Asat.
- Can't say Bava, Abava Rupa.
- Can't say Sa-adhi with beginning or Sa-Antha, with end.

d) Anveshanam Avasishnu Yat Tat Katham it Yaha?

Why do you say so?

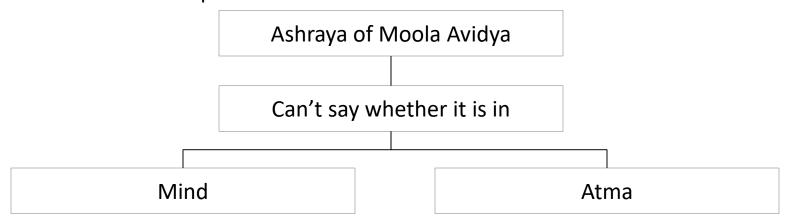
Verse 66: Most often quoted of Naishkarmya Siddhi

सेयं भ्रान्तिर्निरालम्बा सर्वन्यायविरोधिनी । सहते न विचारं सा तमो यद्वद्विवाकरम् ॥ ६६ ॥ seyam bhrāntir nirālambā sarva-nyāya-virodhinī sahate na vicāram sā tamo yad-vad divākaram

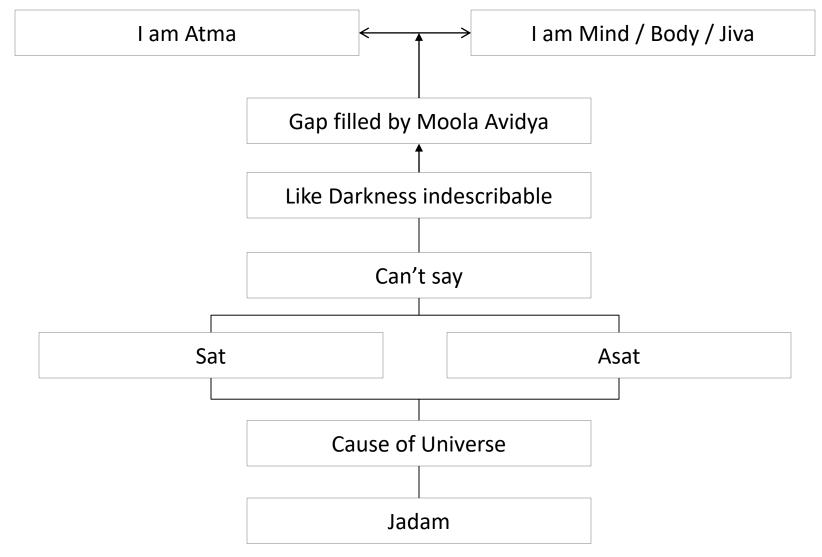
This ignorance is without any support. It is opposed to all logic. It cannot enquire inquiry in the same way as darkness cannot endure the sun. [Chapter 3 – Verse 66]

a) Seyam Branti Sa Yam Brantihi:

- Cause for self ignorance is called Iyam Britihi.
- Britihi is Moola Avidya.
- Moola Avidya is eliminable by Tat Tvam Asi.
- Can't say it is Anaadi, Sagunam, Nirgunam, Sagunam, Niravayavam no internal division, not part of Brahman, outside Brahman, located in Brahman.
- What is Ashraya of Moola Avidya.
- Introduction to Chapter 3.



- Temporarily to pacify student we say Atma.
- b) Moola Avidya's Ashraya is indescribable Niralambaha, uncategorizable, mysterious.
 - Because of Moola Avidya alone, have ignored Sakshi.



- Can't say it is there, not there.
- Darkness is as mysterious as Moola Avidya.

c) Sarvanya Virodhini:

• It is against all logical categorization, classification.

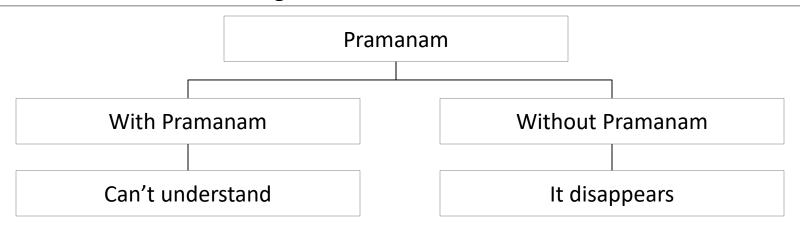
Vivekchoodamani:

सन्नाप्यसन्नाप्युभयात्मिका नो ।
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा द्युभयात्मिका नो ।
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

sannāpyasannāpyubhayātmikā no bhinnāpyabhinnāpyubhayātmikā no | sāṅgāpyanaṅgā hyubhayātmikā no mahādbhutā'nirvacanīyarūpā || 109||

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

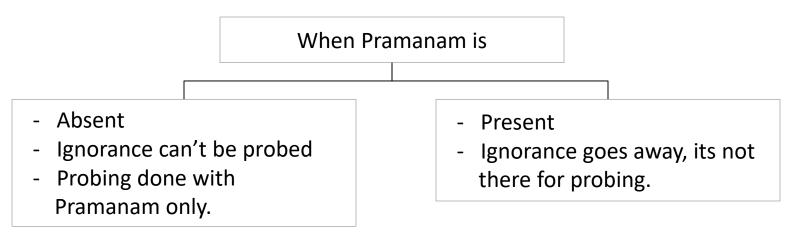
Sarva Prama Virodhini – Against all Pramanams.



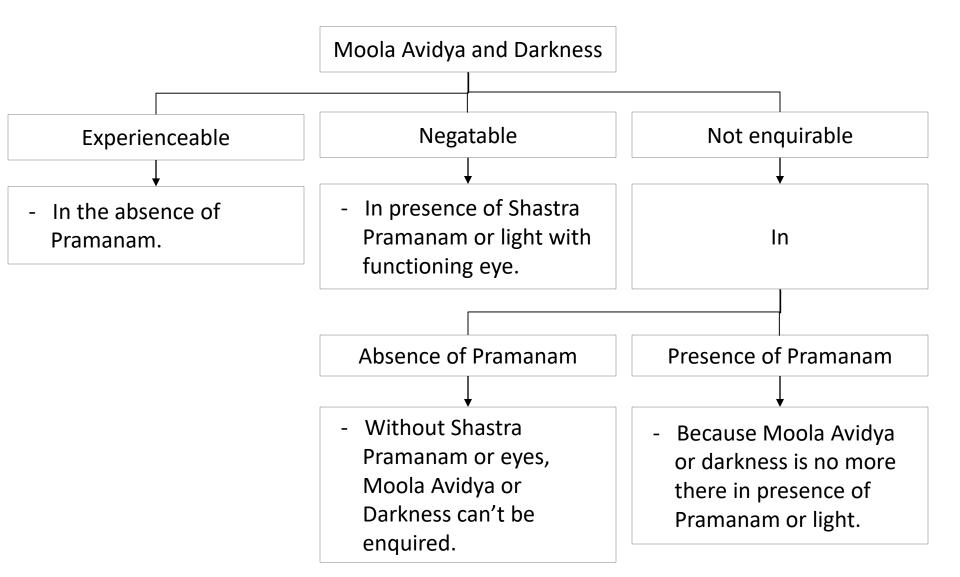
- Learn by heart this verse, Shankara uses often.
- d) Anirvachaniyam of Moola Avidya
- e) Vicharam Sa Na Sahaje:
 - Does not withstand enquiry like Tamaha Darkness.

Verse 66 – Revision:

- Moola Avidya goes only by Mahavakya Pramana.
- One should not probe into Moola Avidya because of peculiar situation.
- What is the situation?
- To probe anything, need to use instrument, Pramanam.
- To probe Moola Avidya or any Avidya, bring Pramanam.
- Job of Pramanam is to produce light of knowledge and destroy Avidya, ignorance.



- Moola Avidya is always unprobable, unavailable for enquiry, but experienceable.
- Greatest consolation, for Moksha don't need to enquire into Moola Avidya, only negate Moola Avidya.

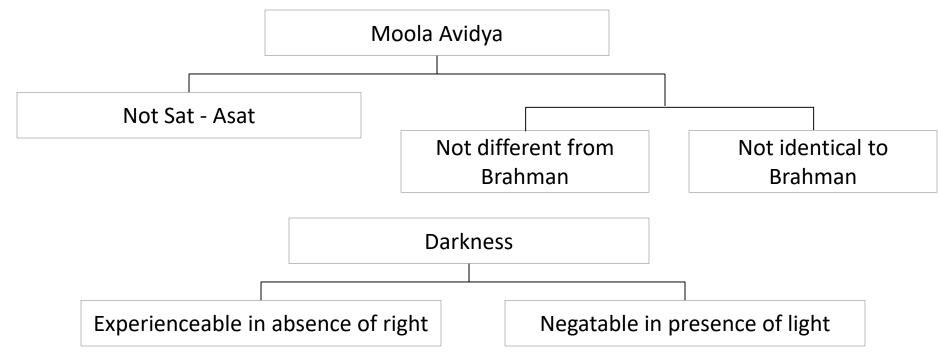


- Moola Avidya not probable, studiable.
- In darkness eyes don't function to conduct enquiry.

a) Sahate Na Vicharam Syat:

• Moola Avidya does not stand enquiry because in presence of Pramanam it disappeagg95

• Unenquirable, undefinable, Anirvachaniyam Api.



Eyes function only in the presence of light.

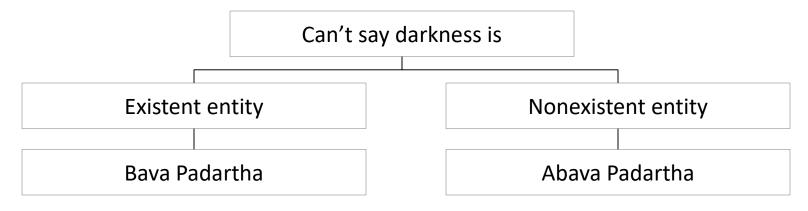
Gita:

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या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९॥

yā niśā sarvabhūtānāṃ
tasyāṃ jāgarti saṃyamī |
yasyāṃ jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||
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That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Sanskrit word for Darkness is Andhakara :
 That which makes eyes blind, Andam Karoti Iti Andhakara, blindening principle.
- How can you enquire into blindening darkness.
- With the help of eyes?
- Moment darkness comes, eyes become blind.
- With blind eye, how to enquire?
- Therefore darkness not enquirable in the presence of light, and not enquirable in absence of light.
- Moment light comes, darkness is not there for enquiry.
- Darkness is inexperiencable in the absence of light.
- Vicharam na Sahate.
- Moola Avidya is Anirvachaniyam, darkness is Anirvachaniyam.
- Can never say existent or nonexistent.
- Sat Asatbayam Anirvachaniyam.
- Andahkara also Sat Asat Byam Anirvachaniya.



- Absence of light is darkness in Tarqa.
- Abavarupam = Darkness.
- Why darkness can't be categorized as Abava Rupam, not nothingness or void?
- Darkness has several functions.
- I) Darkness covers objects, covers everything, envelops everything and makes them invisible.
 - Andham Kara Avruta Padartaha Drashtum Na Shakyate.

Gita:

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५॥ nadattē kasyacit pāpaṃ na caiva sukṛtaṃ vibhuḥ | ajñānēnavṛtaṃ jñānaṃ tēna muhyanti jantavaḥ || 5-15 ||

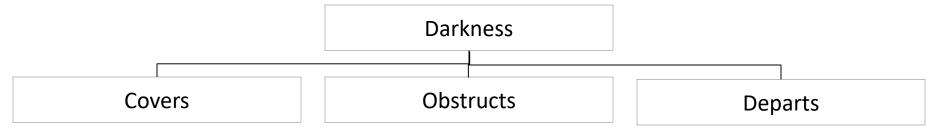
The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Andhakara conceals objects, covers objects, can't be non-existent one.
- Nonexistent one can't conceal.
- Avarnatvat, it can't be Abava Rupam.
- II) Andhakara obstructs my eyes from perceiving object.
 - Andhakara obstructs vision.

- Obstructing function can't be non-existent factor.
- Nonexistent entity can't obstruct.

3rd function:

- When light comes, Andhakara goes away.
- What goes away can't be Abava Rupam.
- Abava can't come or go.



- Can't be Abava Rupam.
- It is Bava Rupam, it could be positive material substance.
- This is not possible because when light comes, you must be able to see remnant darkness going somewhere.
- If destroyed, no material Avasesham.

Example:

- Pot destroyed Clay remains
- Body destroyed Ash remains.
- Therefore Moola Avidya not Bava Rupam.

- Bava Padartha can never disappear into nothingness but Andhakara disappears into nothingness when light comes.
- Therefore can't call it Abava Rupam.
- Andhakara is Bava Avabyam Anirvachaniyam, neither positive or negative entity.
- Can't describe darkness.
- Any Avidya like that.
- We experience physics ignorance.
- What is that ignorance?
- Learn physics and remove physics ignorance.
- Don't Ask is ignorance Bava Abava?